PROCEEDINGS

of the

THIRTY-FIFTH MEETING

of the

National Conference of Catholic Charities

ATLANTIC CITY, NEW JERSEY

November 17-22, 1949

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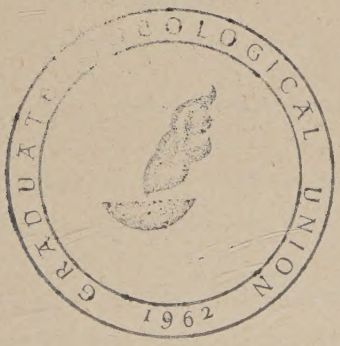

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PROCEEDINGS

of the

THIRTY-FIFTH MEETING

National Conference of Catholic Charities

PART I

PONTIFICAL HIGH MASS

Sunday, November 20, 10:00 A. M.

Our Lady Star of the Sea Church

Celebrant: Most Reverend Bartholomew J. Eustace, S.T.D., Bishop of Camden and Host to the Conference.

Preacher: Very Rev. Msgr. John J. McClafferty, Washington, D. C.

Sermon: "This Body Shall Rise."

Assistant Priest: Rt. Rev. Msgr. Maurice R. Spillane, P.A., LL.D.

Deacons of Honor: Rev. Alfred W. Jess and Rev. Patrick J. Ambrose.

Deacon of the Mass: Rev. John J. Donovan.

Subdeacon of the Mass: Rev. Floyd F. Fischer.

Master of Ceremonies: Very Rev. Msgr. Augustine T. Mozier.

Minor Ministers: Divine Savior Seminary Students.

SERMON

THIS BODY SHALL RISE

VERY REV. MSGR. JOHN J. MCCLAFFERTY
Washington, D. C.

"He shall send His angels with a trumpet and a great voice, and they shall gather together His elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them."

THIS day is the last Sunday of the ecclesiastical year. Appropriate is the Gospel of the day, dealing with the last things.

In the life and destiny of man the last things are among the first things. The first things, the important things, are Creation, Redemption, Grace, the one true Church with the Sacrifice and the Sacraments, the knowledge, love and service of God, death, judgment, the resurrection of the body and either eternal happiness or hell.

For us, laity, religious, priests and bishops, who, under Providence, have been called to serve God in His sick and poor, through the marvelous ministry of Christian Charity, meditation upon the last things and perforce upon the first things will deepen the consciousness of the supernatural nobility of our service and heighten the sublime motivations that should move us.

November in our geographical latitude is the month when the dead leaves drop. November is the month when the falling mercury rudely reminds us of the chill that comes with death. November is the month of shortening days when lengthening shadows bring to our minds darkening shadow of the grim reaper—death.

November is the month of the holy souls whose loss we mourn and for whom we pray that their flight may be speeded to the mansions of the Father's House.

It would seem fitting, then, that at the end of the ecclesiastical year, during this month of the holy souls, we, who minister to the bodies of men as well as their souls, pause to reflect a few moments upon one of the last things—the Christian truth which

refers to the great event which will occur at the end of time, and which now we assert at the end of the Apostles' Creed—"I believe in the resurrection of the body."

The body before me, misshapen, contorted and pinned to a bed of agony, one day, at the trumpeting of the angel will rise beautiful, agile and brimful of life. The body before me, distraught companion of flesh to a soul besieged with bewilderment, one day, will rise in the clarity and security of the vision of God.

This body of mine, dim window to my soul scanning and searching for knowledge, one day, please God, will rise to behold the brightness of the Source of all truth. This body of mine, weak and fatigued attendant of my strivings for the suffering ones of Christ, one day, please God, will rise in the strength of the Omnipotent God. This body of mine, alienated by the allurements of the world and the flesh and buffeted by the blasts of Satan, one day, please God, will rise in the stability set eternally in the Vision Beatific.

The body of this patient in pain, the body of this client in perplexity, one day, will rise, as will the body which is mine. These confreres of Christ crucified, whom now I am privileged to serve, and I, please God, will be companions sharing in the Communion of Saints and glorifying God who is "all in all" (I Cor. XV 28).

While the soul is immortal, the body, of course, is not. Our very work in Catholic Charity bears witness to the frailty that is man's. "Dust thou art, and unto dust thou shalt return." Death dissolves the working partnership of soul and body, but this dissolution is not forever. It is only temporary. It is an integral part of Catholic faith that soul and body will be reunited, never again to be separated.

What, now, provides the foundation for our faith in this doctrine?—the revelation of God and the teaching of the Church. Reason is able to show the reasonableness and fittingness of the reunion of soul and body which will be brought to pass at the resurrection of the dead.

In the Old Testament, we find this truth at first rather obscurely manifested but gradually more and more clearly enunciated.

The patriarch Job voiced his belief as he uttered the words—"For I know that my Redeemer liveth, and in the last day I shall rise out of the earth. And I shall be clothed again with my skin, and in my flesh I shall see my God." (Job XIX 25.26)

The prophets preached it. In Ezechiel we read—"Thus saith the Lord God to these bones: 'Behold I will send spirit into you and you shall live . . .' I am the Lord!" (Ezechiel XXXVII 5.6.)

Striking references are found in the seventh chapter of the Second Book of Machabees. Tyrants and brutish despots are not products typical only of modern times. The cruel King Antiochus, having become master of Judea, acted very much like today's arrogant autocrats. His clenched fist likewise pulled down an iron curtain of cruelty. He issued an edict obliging the Jews to renounce their religion. Seven brothers and their grief-stricken mother were taken prisoners. The King commanded them to transgress the laws of God. All refused. He ordered the instruments of torture to be made ready, but all bravely, calmly and unflinchingly underwent the terrible trials of martyrdom.

After the eldest courageously had gone to his doom, the second eldest was brought forward. Refusing to violate the law, with his last gasp he cried—"Thou, indeed, O most wicked man, destroyest us out of this present life: but the King of the world will raise us up, who die for his laws, in the resurrection of eternal life."

The mother stood by, fearlessly, exhorting her sons to be faithful to the bitter and excruciating division of blood. Her words of encouragement joined a man's heart to a woman's thought as she said—"I know not how you were formed in my womb: for I neither gave you breath, nor soul, nor life, neither did I frame the limbs of every one of you. But the Creator of the world, that formed the nativity of man and that found out the origin of all. He will restore to you again, in His mercy, both breath and life."

Our Blessed Lord came to fulfill and complete God's revelation to man. He confirmed the teaching of the resurrection of the dead which was believed by the patriarchs, preached by the prophets and expressed by the faithful followers of the Jewish law. These are the words of our Blessed Lord—"And, they that have done good things, shall come forth to the resurrection of

life; but they that have done evil, unto the resurrection of judgment." (St. John V 29)

At another time during that wonderful and most memorable discourse on the promise of the Bread of Life, Christ thus spoke to the people of Capharnaum—"He that eateth my flesh, and drinketh my blood, hath everlasting life: and I will raise him up in the last day." (St. John VI 55)

With St. Paul, this was a pivotal doctrine. In the fifteenth chapter of his first Epistle to the Corinthians, we find the classic statement. In St. Paul's eyes, the denial of our resurrection implied the denial of Christ's resurrection. "For, if the dead rise not again, neither is Christ risen again. And, if Christ be not risen, again, your faith is vain."

St. Paul reasoned that our resurrection is a result of our union with the risen Christ. Christ, "the first fruits of them that sleep," is the exemplary cause of our resurrection for we are united to Christ by virtue of the law of solidarity. "As in Adam all die, so also in Christ all shall be made alive." Our Head has risen. We, members of the Mystical Body of Christ, will also rise.

Christ is the meritorious cause of our resurrection. His mission was to repair Adam's loss—the loss of original justice or sanctifying grace and the loss of immortality. Thus, did the cross conquer sin and death—"By a man came death and by a man the resurrection from the dead."

Human reason readily recounts the fitness and suitableness of the doctrine of the resurrection of the dead on the last day.

In man, the soul has the demand for a natural companionship with the body. Accordingly, the perpetual separation of the soul from the body would be unnatural.

The body, during life, shares in a performance of virtue. The hand gives aid to the needy. The eyes of pity share suffering. The feet tread the thresholds of the squalid homes of the poor. The mouth counsels the erring and wavering, prays and praises God. The ear listens to the trials of tribulations and to the word of God. The head bows in comforting and understanding nod, and in reverence. The knee bends to help, and flexes in adoration.

But the body, alas, may also a partner be in the performance of evil. The hand may seek unjust gain. The arm steal. The fist

kill. The mouth lie, swear false oaths, blaspheme God. The eyes look with lust. The head raise itself in pride or turn from the plight of pain and poverty. The feet stealthily walk to places of wickedness.

Eternal justice requires that the body share in the reward merited or in the punishment decreed and deserved.

The doctrine of the resurrection of the dead is most important in view of the harmony and completeness of Christian dogma. The return of the world to God is accomplished lastly in the return of the complete man to God, body and soul. The soul came immediately from God. After death, the souls of the just return to God. The bodies of the just after the purification of dust and the ennoblement of the resurrection go back to their Maker.

Man the complete being, not merely the soul of man, has been made to serve God and rejoice in Him. The soul is not the man; the body is not the man; man is essentially composed of both. The body is the necessary instrument of the soul as the orchestra is the instrument of the composer.

The souls of all men, the good and the bad, will rise on the last day. It is not necessary to believe that our bodies will rise, cell for cell, atom for atom, as they were constituted at the moment of death. Biologists tell us that in life, the cells of a body are wholly different from the cells of that same body a decade previous, but, under the living change, identity endures. In the resurrection, our bodies will be sufficiently identical to be called our very own.

On the day of the fateful summons, thundered by the Angel of God, battlefields again will tremble, but not from exploding shells or clanging tanks. The quickening bodies of the slain will shake the sod. The greedy sea will cast up its swallowed dead. Graves will yawn, tombs crack. The dust of flesh and blood and bone will be gathered from the compass points. Hiroshima, and the Hiroshimas that may blot the future, will unturn the cinders of those blighted by the blast and pierced by the consuming fire of bombs that burst the bonds of the very energy of material creation. And these cinders will converge and compound bodies.

How shall all this come to pass?—by the power of God. God, who created heaven and earth out of nothing, can also, by His

Omnipotent Power, unite all the elements that once constituted the human body. Three times during His life on earth, Christ did this very thing. He called back to life the daughter of Jairus, the young son of the widow of Naim, and Lazarus. In the last instance, the scripture expressly states that decomposition had already set in. And, on Good Friday, when Jesus died upon the Cross, "the dead rose from the graves."

Daily does the gloaming announce that the day is about to be caught in the dark meshes of the night. Daily does the light dawn ride on rosy steed to rescue once more the day. Yearly, in the fall of the year, does nature gradually retire into a repose that bears the grim and ashen signs of death. But, yearly, does the warmth of Spring draw forth from the earth the force of living, growing things. The seed is corrupted in the soil before it renews its life in the fuller expression of the living plant. All of nature in daily and yearly drama revives for man. Shall not man one precious day be revived and restored to himself in all his Divinely created completeness?

All shall rise from the dead in their own, entire and immortal bodies. For the just only, however, will the day of resurrection be a day of exceedingly great joy. The bodies of the just will be nimble in their freedom from the weight of gross matter. They will partake of the spiritual qualities of the reunited soul, and will pass through material objects, as light through glass, or, as music on radio waves through earth and stone.

Sufferings and sorrows the just will know no more. They will glow with a glory similar to that of the Glorified Body of Christ and to that of the Christ who, on Tabor's Mount drew back for the moment the garments of flesh to reveal blinding Divinity.

But woeful will be the hour for the damned. For them, accursed of God, it will be a day of bitter anguish, shame and despair. The risen bodies of the unjust will hang from their damned souls as livid, hideous, and recriminating masses of flesh.

We, then, should use our bodies while on earth in such manner that in the resurrection they will become for us true abodes of peace, garments of distinction, vessels of honor, and sources of eternal rejoicing. We servants of Christian Charity should use our bodies and expend them in such wise that they will be badges of Charity, the bond of perfection. We, servants of Christian

Charity should treat with reverence the bodies of those who in trouble, illness and indecision come to us as to agents of the Healing and Comforting Christ.

In the Creed of Nicea which will be sung in a few moments—one of the last articles refers to the resurrection of the dead. All the preceding articles are introduced by the implied repetition of the Latin word meaning—"I believe." The article pertaining to the truth of the resurrection of the dead is introduced by the Latin word—"I await." We then, in the company of those in places unknown or in God's acres who have traversed their appointed way on this earthy highway of life, in the company of those whom, as Christ, in hospitals, homes for children and the aged, social agencies and organizations, we are privileged to serve, await upon the Divine Command. Meanwhile in life awaiting, we work for Christ and for Him in His beloved poor and sick. We, one day in death awaiting, shall have the prayers and the intercessions of those whom we have served. Servers and served, all, in the common lot of the penalty of the mortality of the body, and in the uncommon gift of the merits of Christ, await the resurrection of the body.

And, one day, we shall no longer await but our bodies shall awake to the new and inseparable companionship with our soul for an eternity. Please God may it be a blessed eternity!

> "And God shall wipe away all tears from their eyes: and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away." (Apoc. XXI-4) "Behold I make all things new." (Apoc. XXI-5)

PRESIDENTIAL ADDRESS

Rt. Rev. Msgr. H. Joseph Jacobi, *President, National Conference of Catholic Charities, New Orleans, Louisiana*

THE program of this thirty-fifth annual meeting of the National Conference of Catholic Charities and of the Society of St. Vincent de Paul is built around the theme: "Child Welfare —A Challenge to Catholic Charities." Carrying out the thinking of Monsignor O'Grady and the Committee who worked with him in completing the details of the program, the next few days will be used to dramatize the interest of our agencies in child welfare, avoiding academic treatment of the topics and putting enthusiastic fire into our papers and discussions so as to arouse in ourselves and in all of the people a spirit of great sacrifice and heroic service. Surely if I paint for you some of the pictures of Catholic Charities and its workers which I saw this summer in Europe I will be fulfilling at least one phase of the purpose of these sessions, that of firing your zeal; for in all these things you will see yourself and your work, and through them all will come shining the bright flame of God's love which lightens our way, warms our hearts and enkindles our love, our charity.

Personalities Abroad

There was a letter waiting for me when I reached our hotel in Paris—our first stop in Europe. Happy as I was to see the familiar blue cross in a circle and NCWC on the letterhead, I was even happier to read the signature "Jack," written in a familiar hand over the more formal typed-in:

John B. McCloskey, K.C.S.S.,
Delegate for France.
War Relief Services-NCWC.

Many of you will recall Mr. McCloskey from his NCCS work and later from his work with War Relief Services in the States. As I sat in his office and heard of all he did for the children of France from the lips of a Daughter of Charity of St. Vincent de Paul—the ingenuity, cheerfulness, skill and piety of a lay Catholic social worker were unflooded before my eyes.

According to the good nun, Mr. McCloskey had his hand in everything—retreats for laymen, parish picnics, neighborhood centers, maternity and child care clinics, dispensaries, athletic leagues, labor organizations, Conferences of St. Vincent de Paul, not to mention the distribution to all parts of France of the layettes, foodstuffs, equipment and clothing of all kinds that came from the United States.

In the course of my trip I met many outstanding Catholic leaders in the welfare field, not only from the States but from the various countries visited.

There was the Sister herself to whom I was speaking—Sister Clothilde Regereau. Last year she visited the United States and thrilled audiences in many cities with the account of her food kitchens and school lunch program, of the babies cared for at various homes throughout France.

Sister Regereau seemed to have doctors, lawyers and business men continually calling on her. As we passed through the waiting room, a very distinguished-looking lady handed Sister an envelope and told her she would be back next week. Sister explained that the lady was chairman of a group of volunteers who were a source of financial aid as well as of real personal service in her program.

That seemed to be a striking characteristic of all the leaders I met—the ease with which they seem to establish and maintain contact with officials, business men, educators and all who might help them in their work.

Characteristics of Workers

There was something else about these charity workers that was striking. Although it sprang from their faith, their religion, neither of these terms convey exactly the impression they made on me. In Paris, Nice and Rome it was the same—a sort of naturalness about relating themselves and the persons and things around them to the supernatural, to God—religious spontaneity.

There was all the refinement of the real gentleman about M. Henri Thaury, vice president of the Council General of the Society of St. Vincent de Paul and prominent financier of Paris. Yet I shall always remember the charming ease and earnest

devotion with which he served my Mass at the "Carm" in the tiny chapel containing the tomb of Frederic Ozanam.

Shall I ever forget the winning holiness that blended so well with the vitality, good humor, common sense and deep learning of Pere Rene Francis Delissalde of Nice? It was no surprise to find him called by the police day and night beyond his duties as the priest in charge of the abandoned, neglected, dependent and delinquent children; nor to discover him at a meeting with the wife of the mayor of the city, planning a campaign to find foster homes and perfect a program of protection for his little ones.

These and so many of the others whom I met in various countries of Europe displayed this same religious intenseness and confidence which explained for me, at least, their patience, cheerfulness and willingness to carry on in the face of obstacles of every variety.

Religious Dynamism of Personalities Reflected in Programs and Projects

There is much talk today about the value of the "dynamic power" of private, voluntary agencies to our national welfare, yea, to the survival of our free, democratic form of government. Agencies, whether voluntary or public, are not living entities in themselves. The life, spirit and force of an agency derives from the human personalities identified with it -the executive and professional staff, the typists, file clerks and janitors, the officers and members of its Board, the chairmen and members of its committees and volunteer groups. All of these persons in their total daily lives—not just that part of it spent at the agency office or at meetings connected with the program of the agency—give the tone, the vitality to the agency.

The workers whom I met abroad, whether American-born or native, were not afraid to be known as devout Catholics, working under the auspices of the Catholic Church for the material, industrial, economic, cultural and spiritual well-being of all the people round about them. They were not satisfied with the original educational, technical and professional preparation they had made to qualify themselves for their jobs; they strove constantly to keep abreast of new trends in their field, fostering them when sound, opposing them when dangerous.

To me, these religious and lay leaders were not only an inspiration but they gave me a practical standard according to which I was able to examine my conscience with profit. If our agencies are threatened with a loss of their dynamic, spiritual force in the life of our nation, it is up to all of us who are identified with them to submit ourselves to a careful checkup for we are the dynamos of our agencies.

Programs of Charity Abroad

Monsignor Andrew Landi, Chief of the Italian Mission, War Relief Services, NCWC, and Monsignor Ferdinando Baldelli, founder and Director of the Italian ONARMO ("National Organization for the Religious and Moral Assistance of the Workers") and a leading figure of the Pontifical Relief Commission, were certainly the dynamos of their organizations. They were not satisfied with telling me of the close cooperation that existed between their two organizations of charity and social welfare, I had to see some of their projects.

Day Care for Children

To go into detail about all the projects visited would take too long a time. Let me just touch the highspots.

Father Ricci, an Italian Jesuit, working for the Pontifical Commission under Msgr. Baldelli, was to be my companion. Jovial and enthusiastic, Father Ricci was a mine of information on all topics that affected the life of the children and families of Italy. His popularity was obvious on all sides as we made our way along the narrow streets of a tenement area in one of the suburbs of Rome. We were on our way to one of the day care centers conducted by a group of Sisters, two doctors and a nurse, along with a group of volunteers trained to assist in such programs at one of ONARMO's schools. Father himself had attended the ONARMO's College for Chaplains at Bologna before devoting himself to his present duties.

The usual blights of tenement neighborhoods -crowded living quarters, inadequate sanitary facilities, meager water supply, improper diet—were evident. But the marvel of this visit was to see these Sisters and volunteers so completely at ease with the children, allowing them to run to them with all sorts of questions,

joining in the play and singing, calling all of the children by name. The children loved it. Short of materials, the Sisters are doing an exceptional job. Proudly do they point out the equipment and supplies which came to them "from the Catholics in the States." The way they said it made it sound like they were speaking of their brothers and sisters or at least their cousins in the States.

Some of the noble families had turned over their estates on the outskirts of Rome to the Pontifical Commission to be used for the day care of the children of Rome. How the children seemed to enjoy the rolling green lawns, the delightful patches of cool shade under the massive trees. The one we visited had belonged to one of the Roman Princes.

Even though all the children of a family could not be taken daily from five-thirty in the morning till six-thirty in the evening, this program of the Church was known in the whole neighborhood and gave many mothers some respite from the trying task of caring for their children in crowded quarters and some time to do some of the things mothers seem always too busy to get around to doing.

Lunch Programs for Workers

But Father Ricci was anxious that I see some of the "mess halls" in operation. These dining rooms were in reality a cooperative project run by the employes, employers, the Government and the Pontifical Commission for Relief. The workers were guaranteed appetizing meals at a very modest cost to them. The Sisters had the responsibility of making up balanced menus, and of supervising, and in some cases actually cooking the food and seeing that it was attractively served. There was a Religious acting in the capacity of a trained dietitian because that is what she was—a trained dietitian, with a certificate to prove it.

It was while visiting these industrial plants that I spoke to some of the men and women who made up the committees which promoted the welfare of the employes and had won the respect of their fellow-workers and employers alike by their knowledge of social justice and fair play and by their ability to face facts and issues squarely. These men and women are trained in their parish or district "schools for laborers." They are picked from

among the men and women members of the St. Vincent de Paul Society (separate conferences for each sex) which are flourishing not only in the parishes but among the workers of certain of the larger industrial plants. Most interesting was the "mess hall" run by lay workers of the Pontifical Commission for the men at a reforestation camp, not unlike our former CCC for the unemployed.

The Holy Father Accepts a Spiritual Bouquet and Imparts His Blessing

It should be easy for all of you to imagine how I felt when I actually found myself kneeling at the feet of the Holy Father and receiving his blessing. It seemed that I must be dreaming, that I was not actually speaking with His Holiness. But there I was, offering the spiritual flowers that you had sent him, receiving his thanks and a special blessing for all who had participated in the bouquet. Then I heard myself asking for a blessing for my family, and for all associated with me in the National Conference of Catholic Charities, especially those who worked with me in New Orleans, which His Holiness granted "gladly, happily." All this time, the Holy Father was looking kindly into my face, as if his conversation with me was the most important thing in the world. Because it was so easy to speak to His Holiness and he seemed to expect me to continue, I asked him to bless the new school I was to establish with the permission of Archbishop Rummel and at the request of the Jesuit Fathers at Loyola in New Orleans. "A new school," asked the Holy Father. When I explained that it would be a school devoted to the training of professional Catholic workers for our Catholic Charities offices and the Public Welfare Departments, His Holiness smiled joyously: "Oh yes, Monsignor, a special blessing for the school and for you and the good Jesuits, for we need such workers so badly!"

My personal interview was over. I had seen the Holy Father and had spoken to him. Standing there His Holiness seemed to grow taller, and stretching wide his arms, he seemed desirous of gathering in all possible graces from the mercy and love of God, as he brought them together, pronouncing the familiar words in Latin: "May the blessing of Almighty God, the Father, the Son

and the Holy Ghost descend upon you and remain with you always. Amen."

Fruits of Divine Blessing

May that blessing give all of us the courage and zeal and divine love we need to carry on God's great works of charity. May we prove ourselves in the future as we did during the past year an informed, united force against dangerous legislation and for sound social provisions which will make it possible for all men in our great country to live in conformity with their dignity here on earth and thus arrive at their supernatural destiny in heaven.

THE PROGRESS OF A YEAR

Rt. Rev. Msgr. John O'Grady, *Secretary, National Conference of Catholic Charities, Washington, D. C.*

IN THE face of all its difficulties Catholic Charities must retain an optimistic outlook on the future. With a firm faith in the principles that guide it, it can never falter. It will have its ups and its downs, its trials and its difficulties. These are an essential part of its program. Ease and self-satisfaction are the very antithesis of Catholic Charities.

When you ask me, what are the concrete evidences for hope in Catholic Charities at the present time, I immediately look for examples of the heroic. How much is there in our work that is truly Christ-like? I do not mean in our preaching and in our writings, but rather in our daily services. How much of a Franciscan spirit is there in our work? How many people are dedicating themselves to it as a sacred cause? How much is there of the spirit of St. Vincent de Paul in our program? How far are we reaching out to develop a true apostolate of lay service?

I do not believe that it is possible to look at the work of Catholic agencies and institutions without witnessing concrete evidences of hope. Some religious communities are devoting themselves to works of charity with a new fervor. They are giving some of their best members to the work. They are providing them with opportunities for training that combines the best human experience with the precepts of the gospel in works of Divine service. These new Religious workers are carrying their apostolate to the laity. They recognize that without the laity their own members will remain all too few; that it is only by a well organized lay apostolate that the number in the Lord's army can attain that strength necessary for victory.

No one with a true interest in Catholic Charities can forget the magnificent contribution of the lay workers who are the life-blood of our 265 city-wide organizations of Catholic Charities. Were it not for them, Catholic Charities could never have retained its influence as a great social and religious force in our

country. They have pioneered in many of the things that have become an essential part of the Apostolate of the Church.

We cannot fail to be impressed also by new evidence of hope in our parish organizations. During the past year I have had an opportunity to attend meetings of these local parish organizations in many parts of the country. I have told the story of a number of them in the *Catholic Charities Review.* They show that our parishes have learned the lesson of social organization. They show what can be done by effective interest on the part of the priests and the laity on a parish and neighborhood basis. We find in some of our parishes brilliant examples of programs for the prevention and treatment of juvenile delinquency. We find some of the finest examples of collaboration of voluntary groups with governmental agencies in the administration of public benefits. We find the finest examples of heroic personal service in meeting some of the most difficult individual and family problems.

What local parish organizations have done for displaced persons and families during this past year has been an effective demonstration of what the priests and people of a parish can do in the way of service when there is real genuine interest. It is difficult for us to understand and to appreciate this sort of service. It can be understood only on the basis of genuine convictions, on the basis of truly democratic organization in which there is a real sharing of interest in planning and in performing, and in which there is a true consecration growing out of the fundamental principles of Christian Charity.

I recognize that this type of local parish organization is still rather spotty; it is not as wide-spread as it should be. The only service that we can render to it is to describe it, to publicize it and to interpret it.

There is still another evidence of hope for those who have dedicated themselves to the cause of Catholic Charities, and that is the new interest that the students in Catholic colleges and high schools have shown in works of personal service in recent years. The Conference Office has brought together some significant material in regard to this new interest of colleges and high schools. It is our hope that during the next year we will be able

to develop some literature that will be useful to them in their teaching programs.

Building on Our Interest in Child Welfare

The basic interest of Catholic Charities throughout the years has been service to dependent and neglected children. This has always made a strong appeal to our people. Even in the days of their poverty they were willing to make the greatest sacrifices for children who had been deprived of the care of their own parents. This is still our basic interest in Catholic Charities. Catholic Charities is interested in child welfare in the broadest sense. Most people think of our interest as centering around children's institutions. This is an important sphere, but the institution is no longer regarded as an isolated sector of a program. Once again our institutions are inviting lay participation and lay sponsorship in their work. They are not forgetting about the child's family. Through their own social services they are reaching out to the families of the children. Their children share more and more in parish and community programs. In the service of Catholic children a new apostolate is commanding more and more attention. It is the apostolate of the foster fathers and mothers who take into their own homes children who need substitute parental care. This is an apostolate to which more dignity is being attached. For many years we have neglected to take these foster parents into our counsel, just as we have failed to take into account the personnel of our institutions.

A New Social Security Consciousness

During the past year we have had many evidences that the American people are becoming more and more social security conscious. The ordinary people are fairly clear as to what social security means to them. They want to be sure of some means of support when they are no longer able to work. It has been a well-known fact for many years that one-third of the people have been unable to save anything for their last years. This social security consciousness became acute during the thirties. It was in response to the demand for more security on the part of the people that the Congress passed the Social Security Act of 1935. The basic purpose of the Act was to provide a certain floor of security for

the aged. It was designed also to provide protection against the hazard of temporary unemployment through a Federal-State system of Unemployment Compensation. In 1939 the Congress extended old age insurance to include survivors benefits. It also increased the benefits for the aged but made no increase in the payroll tax that was designed to support the system, which meant that it was passing on to future generations a considerable part of the cost. During this past year the Congress made another effort to increase the coverage. This proposed extension would bring into the system unconditionally about 7 million additional people. It would increase the present benefits by amounts varying between 50 and 75 per cent. It would make it possible for those who are admitted to the system for the first time to receive full benefits after five years of coverage. This, of course, would add greatly to the cost of the system, but this would be minimized by making it more rigid for those who would qualify for benefits after 1956. The savings that the House of Representatives proposes to make by imposing greater restrictions on younger people would, of course, not remain. These restrictions are bound in time to be lifted. What we are doing again is postponing a real facing of the cost of supporting a constructive system of Old-Age and Survivors Insurance.

Limitations of Old-Age and Survivors Insurance

The most serious limitation of the present system of Old-Age and Survivors Insurance is the lack of universal coverage. As long as people are constantly moving from covered to uncovered employment we are going to have large numbers who cannot build up sufficient reserves to give them a basic floor of protection. We are going to have a demand on the part of people who are not covered for a system to take care of their interests. This is really what is happening at the present time. The Townsend movement is prospering on the basis of the complaints of millions of people who do not have adequate protection against the hazards of old age and permanent and total disability through Old-Age and Survivors Insurance. This is why Townsendism had such a phenomenal growth in states like Louisiana, Mississippi, Colorado, California and Washington. This growth of Townsendism is not confined to the states; it has found its way into the Congress of the United States. Many Congressional

leaders keep on saying, "We must do more for the old folks. This doesn't mean we must do something toward the improvement and extension of Old-Age and Survivors Insurance. We must provide more Federal funds for the States." In this we have reached a climax in H.R. 6000 recently passed by the House of Representatives. The program embodied in this Bill would provide a new incentive to States like Louisiana and Mississippi to add to their pension rolls. It would also provide an incentive to States like Colorado, California and Washington to increase their pensions. It will mean practically nothing to States like New Jersey, New York, and Illinois that are endeavoring to provide assistance on a real needs basis. This is the fourth time that the Congress has increased the Federal share of grants-in-aid to the States for Old-Age Assistance. What we are really doing is building up a counter-system to Old-Age and Survivors Insurance, and if this development continues to move ahead it will eventually wreck Old-Age and Survivors Insurance.

What must be done about the situation? In the first place, we must have universal coverage under Old-Age and Survivors Insurance. As long as we have partial coverage millions of people will be passing in and out of the system every year. We will have a very large number of people who will lose most of their benefits because they have been unable to build up the necessary wage credits. H.R. 6000 is a step in the right direction. It brings in conditionally about 11 million people, but of this number it will very probably not bring in more than 7 million.

Undoubtedly there are many difficulties in the way of securing universal coverage. It would mean paying millions of people full benefits that they had not earned. If the 11 million that the House Bill proposes to include were to be fully employed for five years beginning in 1950 they would be eligible for full benefits in 1955, and they would have paid for only a fraction of these benefits. If we are to give the workers who are brought into the system full benefits in a short period of time it will cost money. If it is possible to bring in the numbers contemplated by the Bill, why not bring in all?

The 1939 Amendments to Old-Age Insurance took a long step away from the reserve principal. The same amendments adopted the three times rule; in other words, they provided that the

reserve need not be more than three times the estimated payments for any one of five years ahead. In 1943 the Congress committed itself to making a government appropriation to meet any deficits necessary to support the system at any future date. Now H.R. 6000 again proposes to return to the reserve principal. It would set up a level premium that for all practical purposes would make the system self-supporting, at least, according to the thinking of the House Committee on Ways and Means. The contribution rate on employer and employee would be increased to 1½% in 1950, 2% in 1951-1959, 2½% in 1960-64, 3% in 1965-69 and 3¼% after 1969. The Committee's technical advisers pointed out in their report that costs in the next 50 years might range all the way from 4.82% to 7.75% but both the high and the low estimate assumes full employment as it is at the present time. They assume that retirement policies would remain about the same as they are at the present time. We know that only one-half of the people over 65 who are entitled to benefits, are receiving them, which means that the other half are engaged in gainful employment. Even in the group over 70, 1/3 are engaged in useful employment. These estimates assume, moreover, that there will be a rather rigid administration of the permanent and total disability section of the program. They assume that Congress will not liberalize the benefits any further.

There has been a considerable debate in and out of Congress as to whether the level premium program set up by the House Ways and Means Committee will work satisfactorily. Those who favor the program point to the fact that they have, or at least they consider that they have, a sizable equity in the system. This equity will increase with their years of coverage. They might very well resist any change that has even the appearance of depriving them of their equity.

The opponents of the level premium program claim that it is impossible to estimate future costs with any degree of exactness. They point out, moreover, that it may create a tendency to pass on to future generations an insupportable burden. This tendency has been apparent, they say, in the policy adopted so far of increasing benefits without any relationship to cost. They point out, moreover, that a large reserve is a constant invitation to increase benefits without any consideration of what it means to future generations.

Those who are opposed to the program formulated by the House Committee on Ways and Means believe that we should substitute for it a pay-as-you-go program. This pay-as-you-go system would pay all benefits from current revenues, part of which might be secured from the payroll tax.

Before one reaches a decision in regard to any one of the innumerable complex problems involved in Old-Age and Survivors Insurance, one must reach a decision first on the basic purpose of the program. What is Old-Age and Survivors Insurance designed to accomplish? Is it designed to provide a basic floor of protection for the worker against the hazard of old age? To this might be added the providing of a basic floor of protection for survivors against the hazard of premature death. This would leave a considerable amount of leeway for individual initiative for savings for supplementary systems of voluntary insurance of one kind or another. This is regarded by many people as a practical approach. It is more compatible with our system of free economy. If we had this basic floor of protection for all the people provided by a national system of Old-Age and Survivors Insurance then we might very well leave the entire relief load including old-age assistance, aid to dependent children, aid to the blind and general assistance to the various states.

The alternative to a system of Old-Age and Survivors Insurance that provides a minimum floor of protection for all the people without reference to a needs test is a system that takes care of all the needs of everyone. Those who talk about adequacy are leaning very heavily in this direction. One may question how far a system that provides for all the needs of all the people is compatible with a free economy.

Economic Security and Child Welfare Services

Many people want to use the quest for a greater economic security on the part of the people to fasten on us a national plan and a national pattern of child welfare services. The plan envisages placing at the disposal of every family and every child in the United States a government counselor and service agent to help them with all their problems. If carried to its logical conclusion this plan would not only call for the taking over by government of many of the functions now exercised by volun-

tary organizations; it would really call for the taking over of many of the functions of the pastoral ministry. Government would then become our teacher, our guide and our counselor. This would give us something that would be more like a police state than a welfare state.

This new philosophy of government in the field of service was expressed in H.R. 2892, which was part of the security program presented to the Congress during this year. We resisted this program with all our force. It really gave us an excellent opportunity of interpreting our program to our own people and to the people of the United States as a whole. This campaign, however, was a reminder to us of the need for more and more interpretation of our child welfare programs to our own people. This is still the biggest challenge confronting us in the years ahead. While we made great progress in our educational program during the past year, we must not relent in our efforts. We must do everything in our power through our national meetings, through our regional meetings, through our local meetings, to call the attention of our people to the importance of the work that Catholic agencies are doing for dependent and neglected children. We must do everything possible to bring the lay people closer to the picture and to get them to participate more actively in the work. It is our hope to develop more pamphlet literature in this field. If we can succeed in maintaining the interests of our own people, we need have no fear for the future of Catholic child care, which means the future of Catholic Charities in the United States. The American people as a whole will take a generous attitude toward our work as they have in the past. This is very evident in the attitude of local government leaders, of state governments and of the Congress of the United States. If we relent in our efforts to maintain and further develop our programs of child care, then Catholic Charities will be out of the picture as a positive social force in our country.

In all our efforts in Catholic Charities we are constantly heartened and inspired by the guidance and encouragement of our Sovereign Pontiff, Pope Pius XII. In a recent letter from Monsignor Montini, the Subsecretary of the Secretariat of State of the Vatican, we have some most encouraging notes of commendation from the Holy Father.

"Vatican City, October 8, 1949

Right Reverend and dear Monsignor,

"Under the reverend command of the Sovereign Pontiff, I have the honor to acknowledge receipt of the rich spiritual bouquet which you sent to Him, in the name of the National Conference of Catholic Charities, on the occasion of His Sacerdotal Jubilee.

"At a time when the paternal heart of the Common Father is weighed down by so many worries and anxieties, it has been a source of strength and consolation to Him to know that He has the prayerful support of the two service groups of the National Conference of Catholic Charities—the Diocesan Directors and their Staffs and the Conference of Religious. He therefore bids me convey to you and to all those who contributed to this precious spiritual gift the sincere expression of His grateful appreciation.

"Ever solicitous for the spiritual and temporal welfare of the poor of Christ, His Holiness was deeply interested in the statistics of Catholic Charities which you so kindly included for His perusal. These figures bear eloquent testimony to the praiseworthy work being accomplished by your meritorious organization, and it is the Pontiff's confident prayer that Our Divine Lord may continue to bless and prosper the manifold activities of the National Conference of Catholic Charities.

"As an expression of His especial benevolence and of His paternal interest in your work, the Holy Father cordially imparts to you and to the Officers of the National Conference of Catholic Charities, to the Diocesan Directors and the Conference of Religious, to all of your collaborators and benefactors, and to all those under the care of the Conference His fatherly Apostolic Benediction.

"With renewed assurance of my high esteem and cordial regard, I remain, my dear Monsignor,

Yours sincerely in Christ,

/s/ J. B. Montini

Subst."

CHARITY, INDUSTRY AND THE WELFARE STATE

Most Reverend Bartholomew J. Eustace, S.T.D.
Bishop of Camden

WE note with considerable concern a drift towards Socialism advancing under proposals to have the State provide more and more measures of social security. For our own part, we should be the last in the world to say that social security, in however great measure, is not both a good and desirable thing, but at the same time it must be admitted that anything, save Heaven and the Lakes of Killarney, can be purchased at too high a price. If we are not vigilant as to the direction from which social security comes, we may some day awake to find ourselves with perfect social security indeed, but without a vestige of liberty. Should this ever come to pass, I think it will then be agreed that we have in very fact paid too high a price.

Were we asked how possible forfeiture of liberty enters into the matter, the answer to the question is not difficult to formulate. Social security, as a State effort, is made possible by taxing. The power to tax is, as has been well said, the power to destroy. Hence we must be on guard lest social security or any other project of the State, be pushed to such extremes as to demand the extreme of taxation. To be taxed excessively is but another way of being deprived of economic freedom, and perhaps of other freedoms as well.

The unhappy results we have just mentioned as possibilities can be brought about by several causes, prominent among which will be the failure of Industry to observe the dictates of social justice. Observance of social justice would remove in great part, we are convinced, the temptation to look to the State for varied and numerous subventions. After Industry will have done its part, the State may then consider whatever malady still lingers in the body economic or social—but not with intent to exclude the agencies of voluntary charity and private philanthropy. To rule out these latter, would be to depart from a way of social conduct which has until now obtained not only in America, but

in the whole world of many yesterdays. Without these voluntary agencies it is to be feared that the Welfare State will not be a state of welfare.

Since everyone admits that the State should supply some means of social security, we may ask ourselves to what extent it should do so, and at what point should it begin to do so. If it were a question of military security, it is obvious that the State should instantly, and at the outset, provide such security. Similarly in certain other matters of great number. But with social security the case is greatly different. Whereas there is no real possibility of voluntary associations supplying adequate military protection, there are already in existence many voluntary entities of charity which have freely assumed, and until now faithfully discharged, the obligation of contributing to the security of those who, through life's misfortune, have been left without support in a dismal present, and without protection against a dubious future.

We are anxious not to be misunderstood. We do not say that the State should provide no social security at all, but only that the State should not attempt to do so when there are at hand voluntary agencies both capable and willing to assume the sacred trust of ensuring to men the essentials of modest well-being. To encourage these agencies, and, on occasion, to supplement their efforts is the role proper to the State.

On the basis of what has been outlined, we venture to formulate a principle which will serve, we trust, to guide us between the extremes of exaggerated individualism on the one hand, and socialistic collectivism on the other. The principle is this: Nothing in these matters should be attempted by the State which can be done by individuals, or by industrial managements co-operating with labor, or by voluntary associations of charity. Conversely, anything affecting the common good should be taken up by the State, if proven that that thing can not be done by a voluntary agent. To this, we should perhaps add that if voluntary agents are able but unwilling, it will then be time enough for the State to consider the matter.

Permit me now to make some application of the principle just formulated, but before doing so I ask permission to invoke the blessing and the high authority of Pope Pius XI. "It is true, as history clearly proves," says that Pontiff, "that owing to

changed circumstances much that formerly was performed by small associations can nowadays be accomplished only by large ones. Nevertheless, just as it is wrong to take away from individuals what by their own ability and effort they can accomplish, and commit it to the community, so it is an injury and at the same time both a serious evil and a perturbation of right order to assign to a larger and higher society what can be performed successfully by smaller and lower communities. . . . The reason is that all social activity, by its very power and nature, should supply help to the members of the social body, but never may destroy or absorb them."

The above being in mind, we fear that the theorists of the so-called Welfare State unwisely propose, on present indications, to take over certain functions which by right belong to, and can successfully be performed by, lower societies. We feel, on the other hand, that economic security for instance, can be best and in large part, provided by Industry itself. Complete social security coming from the State would be a dangerous gift. We regard, therefore, the threat of a Welfare State as a challenge to Industry. It is not much to the point that in the past Industry has not provided economic security for the majority of workers. It should have done so; and it is most pleasing to see that it is beginning to do so.

The *New York Times* for November twelfth of the current year reports in its columns a welfare-offer made by the International Harvester Company, to cover some fifty thousand of that company's employees. This offer included social security and pension features, and although it is not for us to pass judgment on the specific proposals of the plan (especially in regard to its adequacy), it is permitted us to say that by it Industry moves in the right direction.

A further example of a successful pension plan is that of the Sears, Roebuck Company. The employee of this company contributes five percent of his yearly salary up to two hundred and fifty dollars, and the company itself contributes five percent of its net annual profits before federal taxes and dividends. A huge fund of two hundred and sixteen million dollars which owns nineteen percent of the company's stock is the result. The retirement benefits, in many instances, go much beyond the minimum requirements of security.

The pension plan of the International Ladies' Garment Workers Union is another outstanding example of what we mean. Finally, the efforts of the Standard Oil Company of New Jersey to provide continuous employment for its workers demands commendation. It is reported that ninety percent of its employees (hourly-rated as well as salaried) have been continuously employed since they were first hired.

All these are instances of lesser groups providing for welfare in an acceptable way. A spreading of such efforts will do much to stay the advent of the Welfare State. Let Industry, then, look to it; and there are unmistakable indications that Industry is looking to it.

I may at this point perhaps be pardoned a reference to a matter which, while not strictly personal, is nevertheless of local significance only. We have recently had in this Diocese of Camden a campaign for funds with which to build two hospitals. We asked for, and received, a considerable sum of money—over two million dollars, as I remember. The Radio Corporation of America, and the Campbell Soup Company were heavy contributors to the campaign, giving between them both nearly a hundred thousand dollars. Other smaller industries were proportionately as generous, and in some instances even more generous. Is not this episode a sign that Industry begins to acknowledge its philanthropic obligations? It is only fair to add that Organized Labor was quite as open-handed in the campaign—due proportion being observed as to relative resources.

After citing these examples, and narrating these instances in which groups less than the State have been contributory to social well-being, it may now serve us to repeat our principle, namely: Nothing in these matters should be done by the State which can be accomplished by individuals, or by industrial managements cooperating with labor, or by voluntary charitable associations. We call once again to mind the wise utterance of Pius XI to the effect that it is both a serious evil and a perturbation of right order to assign to a larger and higher society what can be performed successfully by smaller and lower communities. The trust of this dictum is the solvent of the problem.

The activities and theories which until now we have been discussing are concerns of justice, with an added consideration of a

philanthropic nature. Charity rises in queenly superiority above all such considerations. Philanthropy is but the love of man. Charity is the love of God, and of man for the sake of God. It therefore transcends all other virtues, natural and supernatural.

Christ instituted us in charity. Saint Thomas unfolded for us the hierarchy of charity. We should first of all love God, the Angelic Doctor instructs us. Secondly, we should love our own souls, for they are the points of principal contact between God and ourselves. Thirdly, we should love the soul of our neighbor, even preferring its good to the good of our own bodies. Lastly, the material needs of our neighbor deserve our affectionate attention. All these things are to be done simultaneously, just as a man loves all the parts of his country simultaneously. (Summa Theologica, II,II, q.26)

How sublime, then, is charity! Surely philanthropy is only the false coin of charity, as Chateaubriand says. Yet both of these they want to destroy, saying there should no longer be need of philanthropy, nor place for charity; even hinting that therein is more than a touch of immorality. How wrong they are! Justice need never fear charity. As long as the need to love exists, charity will live!

I occasionally come across the implication that somehow or other it is debasing to receive a gift from charity. How can this be? Since when has it become debasing to be the beneficiary of a noble love? Charity is like mercy twice blessed. It blesses him that gives, and him that receives. Unless one exercises it, both with respect to giving and receiving, hardly shall he enter the Kingdom of Heaven.

How gentle, then, should be the hands by which charity's gifts are given; how grateful the hands by which its gifts are received. How quick the tongue should be to impart the first charity which is, Saint Augustine tells us, to instruct others unto truth; how slow the tongue should be to offend against truth, and so diminish charity by weakening its foundation. Being of the kindly heart, charity knows no coldness. Not well instructed in many worldly sciences, its vocabulary is restricted, and it talketh not overmuch. It knows principally one word, and that word is "love"; but it knows the word for love in every language.

It can ask only one question "Is there need here?" It receives but one answer to the question it asks, and the answer is always "Yes, there is need." The need to love, and the need to be loved, always exist, and for those who love God there is always love to give to man. Wherefore, charity will abide for ever, and remain when everything else has passed.

Charity will survive even the death of our threatened liberty. The threats against liberty arise from two main sources. One source is of strength, the strength of the powerful and the ambitious; the other, is of weakness, the weakness of the poor and the hungry. Let us then listen to, and be guided by, what Lord Acton has to say. Certainly, no more apt quotation could be found to warn us of the dangers threatening America today. Writing of Liberty, Lord Acton asserts:

> "In every age its progress has been beset by its natural enemies, by ignorance and superstition, by lust of conquest and by love of ease, by the strong man's craving for power, and the poor man's craving for food. During long intervals it has been utterly arrested, when nations were being rescued from barbarism and the grasp of strangers, and when the perpetual struggle for existence, depriving man of all interest in politics, has made them eager to sell their birthright for a mess of pottage, and ignorant of the treasure they resigned." (The History of Freedom in Antiquity)

We see, therefore, from what Lord Acton has said, that the threat to liberty comes not only from the rich, the powerful, and the ambitious. It comes also from the poor, the weak, and the basely contented. We shall be able successfully to resist both threats if charity sufficiently prevails among us—which may God grant.

CATHOLIC OBJECTIVES IN THE CARE OF CHILDREN AND HOW TO INTERPRET THEM

Rt. Rev. Msgr. Vincent W. Cooke, *Archdiocesan Supervisor of Charities, Chicago, Ill.*

Historical Background

THE most heroic chapter in the history of Catholicism in the United States is the story of the struggles of our forefathers to provide care for those children who were deprived of their natural homes through the premature death, illness or neglect of their own parents. With keen foresight, they early realized that while the State could provide for the material needs of these children, the public authority could not, by law, provide for the protection and conservation of the child's religious and cultural heritage. And so it was, that even in the days of their poverty, the various immigrant groups struggled against great odds to provide institutions and agencies, in order that, not only the bodies but also the souls of their orphaned children would receive the care and protection to which they were entitled as creatures of God and as citizens of this democracy.

Today some 360 orphanages for the care of children, plus some 261 diocesan-wide agencies of Catholic Charities, stand as living monuments to the zeal, to the self-sacrifice, to the deep abiding faith of our immigrant forebears. Ours is a glorious heritage in the field of Child Welfare. The millions of dollars so generously given by our Catholic people to establish and maintain our institutions and agencies for orphaned children, the work and sacrifices of our thousands of nuns, priests, brothers and lay workers who have dedicated their lives to this service for God's "little ones" stands today as a living, pulsating example of the Catholic spirit in action which our faith has inspired. From the earliest day this spirit has appealed to the American people as a whole and through them to local and State governments. In a large number of communities there exists a cooperative partnership between local governments and Catholic institutions for the care of children. Wise local governments readily

agreed to pay a portion of the cost of the orphaned child's care to private and religious institutions not only because they recognized the inadequacy of the State to provide for both the material and spiritual well-being of the child, but especially because they realized the tremendous savings in tax dollars through this sharing of financial responsibility with groups of its citizens. Thus today some 50,000 orphaned children are cared for through this cooperative arrangement between local governments and Catholic institutions and agencies.

Present Problem

In recent years, however, there has been a growing tendency to secularize all child care programs in this country. This movement owed its beginning to the charge that private or voluntary organizations were not providing for all the children that needed care. Special emphasis was placed on the lack of child care programs in rural areas in the United States. Those who wanted to secularize all child welfare were not satisfied to confine themselves to rural areas or other areas of special need. In the beginning they declared openly that they had no desire to enter into areas already covered by the voluntary and religious organizations of child care. Now they tell us we must have a *public* program for child care in every community in the United States no matter how well the voluntary and religious programs may be operating. They try to delude us with the promise that they will continue to purchase care in special cases from the religious and voluntary organizations but we know from bitter experience that once they get a firm foothold in the field of child care the volume of their purchases will be reduced to a minimum.

Those apostles of secularized child care talk less and less about the agencies that have been built up by the people themselves to take care of their own needs. They talk less and less about the responsibility of government to stimulate programs of self-help among the people. More and more emphasis is placed on the direct responsibility of government to provide for the needs of all children, all individuals and all families. Such a philosophy must gradually make for the undermining and gradual destruction of the various groups that have been organized by the people for their mutual assistance. During the current year of 1949, we have been faced with many specific

attempts to secularize the Child Care services in this country. Let us merely mention three examples of this philosophy at work on a national level:

1. Federal House of Representatives Bill 2892—introduced in January of this year which would make Federal funds available to the States for child care only on condition that such child care is given directly by a single *public* agency in every county in every State in the United States. Thus, financial payment for the care of children would not be available (except in most extraordinary cases) to private or religious agencies caring for children.
2. Federal House of Representatives Bill 2430—which would ultimately place all orphaned, dependent and neglected children under the State and County Public Assistance Program of Aid to Dependent Children.
3. After the defeat of these two proposals an unsuccessful effort was again made to include children in the Aid To Dependent Children Program under public supervision, in the recent Federal House of Representatives Bill 6000, at this very minute under consideration in the Federal House of Representatives.

Now what does all this mean? Is it going too far to ask whether this tendency may be regarded as the first step towards a collective State if our great religious and voluntary agencies are reduced to a very insignificant position in Child Care? To whom then can the individual or the family look for protection against a powerful bureaucratic State? What will be left in our society to retain and expand those traditional religious and voluntary services so fundamentally necessary in any democratic way of life? How can we maintain a democratic way of life under such conditions? Where can we find leaders who will cry out against the injustices and cruelties of powerful and arbitrary governmental organization? Shall Statism replace our democracy? If it does then we present-day Catholics shall justly merit the scorn of future generations of Catholicism if we permit State Child Welfare Programs to become the beachhead of Statism in America.

Now what do we propose to do about this situation? We propose to go before our Catholic people in particular, and the American people in general, with a statement of our principles on the subject of cooperation between governmental agencies and

private and religious groups in the care of dependent and neglected children in a democracy.

Our principles depend on our objectives. What then are the Catholic objectives in the care of children? The answer is simple. The Catholic objectives in the care of children are closely outlined in the Code of Canon Law. The law placed upon the Pastor the serious obligation of caring for the poor, especially the children whose spiritual welfare may be endangered. The Church, therefore, through its pastors or their representatives, has the responsibility of being in touch with all the poor, and in a special manner with children who are living outside their own homes. In a Diocese where children, living outside their own homes, are placed in the care and under the supervision of Catholic agencies there is no problem. But in those Dioceses where all or even some children are placed by public agencies in foster homes or in public institutions, the responsibility of the Church of safeguarding the spiritual welfare of these children becomes even greater. In practice therefore, the Church, through its Pastors or their representatives, has the obligation of being concerned not only with the poor of the parish who are recipients of Old-Age Assistance, Aid To Dependent Children, Aid To The Blind and Direct Relief, but especially with children: (a) those placed and supervised in foster homes in the parish by public agencies; (b) children of the parish placed in public institutions.

The objective therefore of our Catholic program of Child Care is the protection and fostering of the spiritual and moral welfare of every child in the United States who lives outside his or her own home. We expect the Public Authority, not only to recognize, but actually to foster, encourage and support the Catholic agency in its endeavor to place and supervise Catholic children in foster homes or institutions. Whenever, however, in rural areas or areas of special need there are no private or religious agencies for the care of children, it shall be the responsibility of the Government not only to temporarily provide such facilities but especially to encourage, foster and promote private and religious agencies in the community toward the day when the child care needs can be supplied by private or religious groups aided financially by local government. In these same rural areas, or in those areas where the Government carries the full responsibility of providing care, either because there are no private

facilities, or because the Government refuses to enter into a cooperative arrangement, there still remains the serious responsibility of the Pastor to safeguard and protect the religious faith of the Catholic child living outside his own home. Here is the glorious opportunity for the Catholic Volunteer, especially the St. Vincent de Paul man from the local parish. As the Pastor's representative, as a friendly, fatherly neighbor, he keeps in constant touch with each child placed in foster homes within the parish. He helps the Pastor to safeguard the child's religious faith; he represents the Church's and the community's interest in this dependent child.

As the Pastor's representative the Vincentian should also visit the child of the parish who must be placed in a public institution. Very often in this case his will be the role not only of friendly visitor, but often that of parent. In the midst of a world where fathers renounce responsibility for their children, and children flee the responsibility of caring for aged parents, the Vincentian stands as an example of the Christian principle that "We are our brother's keepers."

Last summer a questionnaire was sent to every St. Vincent de Paul Conference in the United States, asking whether any Vincentians were already engaged in this program of visiting children living outside their own homes but under the supervision of Public Agencies either in Foster Homes or institutions. Some two hundred Conferences answered, stating that while they had not done this formerly they would be most willing to embark on this truly Vincentian enterprise. The progress they have already made is evidenced by the fact that today, some four months later, at this very Conference papers are being read on the role of the Vincentian in visiting children in institutions, in foster homes, in our own Catholic institutions, and in the homes of Aid To Dependent Children recipients. A Vincentian on this very program will outline the experience of the Conferences in the City of Milwaukee, which have engaged in a program of visiting children placed in foster homes by public agencies. It is our fond hope that this enthusiasm on the part of the Vincentians for work so dear to the heart of Christ will grow and prosper until the day when every dependent Catholic child in our country shall enjoy the deep interest of the Church to which by Divine and Canon Law he is entitled. In short our

principles are these: First, direct care and supervision of Catholic orphan and dependent children wherever possible. Secondly, in areas where this is not possible then a deep interest of the pastor and his volunteers in protecting the religious rights of the child.

On the basis of these principles we believe there is a just and fair solution to the threat of an imminent death struggle between the forces of private charity and those who would eliminate the very virtue of charity by forcing free men to care for the unfortunate by process of taxation. Any religion that would dare to eliminate its program of charity would commit suicide. Charity is the very heart and soul of religious life. Faith without good works is nothing. If you have not charity you are but sounding brass and tinkling cymbals. Religion without charity is dead and democracy without community interest and private initiative is sterile.

THE FUTURE OF CATHOLIC CHARITIES AND CHILD CARE

Rt. Rev. Msgr. William J. Flanagan, *Secretary for Charities Archdiocese of San Francisco, California*

THE interest of Catholics in child welfare is the foundation stone of Catholic Charities. Our Lord Himself makes clear our position "Suffer the little children to come unto me, for of such is the Kingdom of Heaven." Children are made to the image and likeness of God, possessing immortal souls whose heritage is Heaven, whose father is God.

Because children have immortal souls, the Church is vitally concerned about their welfare. The religious and moral welfare of children must be our primary concern, for saving souls is our business. This can best be achieved when dependent children are placed under the care of agencies and persons of their own faith. Hence, the Church's program for child care.

Keep in mind, the Church has no choice in regard to caring for her children. She has a God-given responsibility to them, and her children have a God-given right to receive care from the Church.

The Church has accepted its responsibility and the record of her work in child welfare is a story of love and sacrifice. The names of St. Vincent de Paul, St. Louise de Marillac, St. Euphrasia Pellitier, St. Peter Claver, St. Camillus de Lellis, Blessed Martin de Porres, Mother Cabrini, St. John Bosco and Frederic Ozanam, recall the noble work of charity done under the auspices of the Church. Throughout the length and breadth of our own United States, there are to be found dedicated to child care institutions, which are the result of sacrifices made by our forefathers—imbued with the great virtue of charity, and undaunted by appalling difficulties.

Even in our own day, the loving and devoted service of priests, religious and laity, especially the Sisters in our institutions—point out more forcibly than any words of mine, what can be and is done for homeless, dependent, neglected and delinquent Catholic children.

Ours is a glorious history. But now, according to many, this history should be brought to a close. Private, voluntary agencies, they say, have fulfilled their purpose. They have demonstrated the need and the techniques for child care. Now, let the government take over.

This is a relatively new concept in American life. It is a step toward totalitarian government wherein the state is the master and not the servant of the people. Under this new philosophy, private agencies would be forced to give way to public agencies in the overall field of child care. In effect, this is nothing but the welfare state.

A recent study made by the National Conference of Catholic Charities indicated that a rather general tendency toward the transfer of operations from private to public agencies is already established. This is consistent with the philosophy that prevails in non-sectarian social work. It is advocated by teachers in schools of social work, speakers at national conferences, writers in social work publications. Some Community Chests and Councils also favor the transfer of children's work to public agencies.

Federal legislation, state legislation, surveys, all point to a trend. New York, Cincinnati, Chicago, Springfield, Peoria, Indianapolis, Detroit, Seattle, and last but not least, my own San Francisco, have felt the pressure to turn over our child-care program to the public agency.

What does all this mean to us? We would not tolerate the placing of our children in homes of other faiths by non-Catholic agencies. How can we tolerate the placement of Catholic children in non-Catholic homes by government agencies? We cannot, if we are to carry out our responsibility to our children. Before continuing, we must pause to acknowledge the deep debt of gratitude the Church owes to the many workers in public and private non-sectarian agencies, who, hampered though they are through force of circumstances, endeavor to safeguard the religious heritage of children under their care. Returning to our problem, let us get the mind of the Church in this regard. We shall see it is not a matter of choice or expediency, but one of duty.

Pope Pius XI, in his encyclical on Christian education of youth clearly indicates where the responsibility for proper rearing of children rests. I quote: ". . . now there are three necessary societies . . . into which man is born—namely the family, civil society—and the Church. In the first place comes the family, instituted directly by God for its special purpose, the generation and formation of offspring; for this reason it has priority of nature and therefore of rights over civil society . . ."

"The family holds directly from the Creator the mission, and hence the right to educate the offspring; a right inalienable because inseparably joined to the strict obligation, a right anterior to any right whatever of civil society and of the State, and therefore inviolable on the part of any power on earth."

"That this right is inviolable St. Thomas proves as follows: 'The child is naturally something of the father . . . so by natural right the child, before reaching the use of reason, is under the father's care. Hence it would be contrary to natural justice if the child, before the use of reason, were removed from the care of its parents, or if any disposition were made concerning him against the will of the parents.' And as this duty on the part of the parents continues up to the time when the child is in a position to provide for himself, this same inviolable parental right of education also endures. 'Nature intends not merely the generation of offspring, but also its development and advance to the perfection of man considered as man, that is, to the state of virtue' says the same St. Thomas.

"The wisdom of the Church in this matter is expressed with precision and clearness in the Codex of Canon Law, can. 1113: 'Parents are under a grave obligation to see to the religious and moral education of their children, as well as to their physical and civic training, as far as they can, and moreover to provide for their temporal well-being.' "

These statements are clear cut and leave no room for speculation. Responsibility for care of children rests first and foremost with the parents. Before all else, we must acknowledge the sacredness of the home. We must constantly remind parents of their duties and we must assist them in every possible way with adequate financial support, decent housing, opportunity for work, so that they may raise their children in the natural setting, the home. Let us not forget that it was for this very reason that Government, some years ago, established the Aid to Dependent Children program.

Every child is a member of a family, and every family is located in some parish. Where parents are unable or fail in their duty to care for their children the pastor must come to their assistance. Canon law clearly states that "The Pastor is bound by his office to exercise the care of souls for all his parishioners." Specifically, "The pastor must embrace the poor and needy with paternal charity."

To assist the pastors in fulfilling their responsibility to the poor and needy, many bishops have set up an office of Catholic Charities. Its function is to supplement—not supplant—the charity of the parish. It must aid the pastors in their charitable work and help coordinate it. Neither the pastor, nor Catholic Charities may relinquish this right and responsibility to the State. To do so, would be treason to God, our Church, and our own children. In God's plan of things, children born of the Church through baptism, have a right to care from the Church. The care is our trust. We dare not relinquish it to any government agency, under any pressure from any source.

The State most assuredly has a role to play in child welfare. Because of their insufficiency, individuals and families require the help of the State. Its duty is to safeguard, protect and foster the natural rights of individuals and the family. The State may

not substitute itself for the family. In the pursuit of its end, i.e., the common temporal happiness, the State may not wholly subordinate any citizen to temporal things because man's ultimate destiny transcends the things of this world. As an immortal soul, possessed of a divinely given destiny, man is free to pursue this end. It is precisely because of the Church's divine commission to save souls and the excellent record of the Catholic Charities in the performance of the corporal works of mercy, that we refuse to relinquish child care to the State. Philosophy and history are on our side. American tradition and the good of society require the State to supplement not supplant private agencies.

One often hears the cry of separation of Church and State, Many people say that the State cannot help the Church in these matters. First of all, we do not want the State to help the Church as such. We want the State to help its citizens get care under Church auspices. Children have a right to this. Many people think that Government must have nothing to do with the Church. Most certainly this was not the thought of the framers of the first amendment. According to the Constitution, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Because the colonists had different religions, it was agreed not to establish any one State or National religion—it was felt that it would be unfair to force anyone to join a specific religion when God Himself did not coerce man in this matter. In no wise, was it their intention to withdraw support from religion. Actually, the government supported religious institutions and schools in those early days. Even today, grants-in-aid are allowed on a per capita basis. The State should continue to encourage these religious institutions as long as they give proper care to the children. In this, we do not ask the State to support the Church or its institutions, but we do ask that the child receiving public aid be allowed to receive service and care from an agency of its own religious faith.

Let us be clear on this point. We ask neither the Federal, the State, nor the Local Government for any favor. We ask the civil authority to protect and to foster, but by no means abrogate, the rights of the family and the individual. It belongs to the State to protect the child when the parents are found wanting. The State must never forget that each child has a right to be educated and reared by groups of his own religious affiliation.

It was with these thoughts in mind that Archbishop Mitty of San Francisco met the threat of transferring our local child care program to the public agency by the following resolution:

> "WHEREAS, the accepted standards for child welfare services demand as a cardinal principle that the total needs of the child be served:
>
> "WHEREAS, every child has the right to moral and spiritual training by the religious group to which he belongs:
>
> "WHEREAS, the religious group in turn has the obligation of affording such training:
>
> "WHEREAS, this can be done only when the group in question exercises the responsibility for placement and care of these children:
>
> "THEREFORE, recognizing its obligation, the Board of Directors of Catholic Social Service unanimously resolves to oppose any program which limits the exercise of these rights and duties
>
> "AND PRESENTS this Resolution to the Board of Directors of the Community Chest for its consideration."

This resolution was accepted and respected by the Community Chest, the Survey Committee and the community at large. When the matter comes before the Board of Supervisors, we are confident, its members too, will respect his words.

And now, one last word. I can almost hear you say—"You have stated the Church's teaching but how are we going to carry it out?" We can and we must. For example, in the City and County of San Francisco, we have been carrying out this program for 42 years. In other counties in our Archdiocese, not every Catholic child is under our care but we are steadily striving toward that goal.

In doing so, we know that we shall meet with problems, chief of which will be lack of funds. If we rely entirely on Community Chest money, we know that we shall not succeed. We must secure supplemental funds. You may say, "But the Chest won't allow this." God has told His Church it must take care of these children. Will it be God's command or the dictates of the Chest. Here again we have no choice. We must find the money necessary to care for our children.

According to the general consensus, people are not supporting community chests because they do not give enough relief, and

care to needy families, children, sick people, and the aged. Perhaps this is a practical illustration of the words of Pope Pius XII, "the aged old traditions, on which the peoples have been nurtured, remain still deeply, if unconsciously, rooted in their hearts." If we take care of our people as God wants us to take care of them, we will secure the necessary funds for our work. Besides, on judgment day, Heaven will be ours if we feed the hungry, clothe the naked, harbor the harborless, visit the sick.

For God's sake, let us be worthy servants of God's Charity. If we are not, who will be? It has been fittingly said that:

> "Christ has no body now on earth but yours, no hands but yours, no feet but yours. Yours are the eyes through which Christ's compassion must look out on the world. Yours are the feet with which He must go about doing good, and yours are the hands with which He is to bless us now."

CATHOLIC OBJECTIVES IN CHILD CARE

Charles A. O'Neill, *Executive Secretary*
Society of St. Vincent de Paul, Milwaukee, Wisconsin

ABOUT twenty years ago, when I first entered the Society of St. Vincent de Paul, I was told that all child welfare problems were the responsibility of the Catholic Social Welfare Bureau, our Archdiocesan Child Welfare Agency. When in my first year 1930, I was reading the early history of the Society, I became most impressed with the work once done by the Society in the field of child care. I noticed that in the minutes of the first meeting of the first Conference (St. Peters' Cathedral) organized in the Milwaukee Archdiocese in 1849 that, "the care of children is one of the great works on hand." I noticed too, that some of the members of this Conference in 1850 had assisted in the establishment of the first orphanages in Milwaukee, St. Rose's and St. Aemilian's.

History of Catholic Child Welfare

The early reports of the Milwaukee Particular Council veritably contain a history of Catholic Child Welfare in Wisconsin. It is clear that the care of Catholic dependent and neglected children was one of the major works of the early Society. The

glorious chapters of this history disclose that the Society of St. Vincent de Paul had organized the first Catholic Child Placing Agency in 1916. Even previous to that time a representative of the Society attended nearly every session of the Juvenile Court and accepted "homeless and neglected children and arranged for their placement in families or institutions."

During the ten-year period, 1915 to 1925, the Society established in addition to the Child Placing Agency, a home for delinquent boys, St. Charles Boys Home, a home for predelinquent girls, St. Margaret's Guild, a religious program in the County institutions including services and instructions in the County Children's Home. A committee was organized to care for the spiritual needs of the children in the Detention Home. A Catholic Big Brothers Committee also developed in this decade, indicating the interest of the Society in the delinquent. The first Catholic Program of summer outings for children was inaugurated with the establishment of Camp Ozanam. Foster Home Finding and the Visitation of children placed was a part of nearly every Conference's service in the parish.

The foregoing information is, of course, very similar to the history of Child Welfare in many other cities. It was difficult back in 1930, to understand why the Society had been cut off from a work it had fostered and developed, even though the Catholic Social Welfare Bureau, a competent agency, had taken over the work. But we were convinced as long as the work was being carried on under official Catholic auspices there was nothing for us to be concerned about except the spiritual work in the County Children's Home, which was left, and still continues, under a committee of the Particular Council.

The years went by and then all at once in this past year (1949) we came back into the picture. This did not mean that the Catholic Social Welfare Bureau had curtailed its work. In fact, this official Catholic Child Welfare Agency was doing a greater volume of work than ever before. The answer lies in the transfer of a portion of the work with dependent and neglected children from the Catholic Social Welfare Bureau to the Public Welfare Department as a result of the development of the public child welfare program.

The Development of Public Child Placement

The growth of public child placement in Milwaukee County is generally accepted by child welfare leaders as a major achievement. It started in 1938 with the creation by the County Board, of a Foster Home Division at the Milwaukee County Children's Home. At that time all intake to this home for neglected and dependent children was through the Juvenile Court. According to the Supervisor of the Division, "county funds were allocated to the Foster Home Division for the boarding of children of broken homes or children of behavior, personality or health problems who needed care away from their own homes." Starting with four social workers and less than 50 children placed in foster homes in 1938, this service has grown to the point where twenty-four social workers are now supervising 575 children. Payments for a child's care have risen from $21.50 to the discretionary level of $50.00 per month for straight board plus clothing, medical, dental and miscellaneous expenses. Crippled children may receive up to $90.00 per month plus medical care.

Some recent fundamental administrative changes are significant. In October, 1947, the County created a Department of Public Welfare. The Foster Home Division of the County Home became the Division of Child Welfare in this Department of Public Welfare. In 1949 the state legislature passed a law making the Department of Public Welfare, of which the Division of Child Welfare is a part, a licensed child-placing agency, which means that the public agency can take the custody, both temporary and permanent, of dependent and neglected children, license foster homes and place children, including adoptive placements. This enabled the Department of Public Welfare to receive dependent children into its care, through its own intake division, without court commitment. Neglected children are still committed by the Children's Court (successor of the Juvenile Court) to either the Department of Public Welfare, Children's Home or private agencies.

The state legislation, which caused the great change in Child Welfare in Milwaukee, was a very simple amendment to the A.D.C. law. . . . 49.19 subsection 10 reads "a dependent child placed in a foster home with a permit by a county agency shall receive 33-1/3% reimbursement to the County." This legislation, known as A.D.C.F., was the precipitating factor in the con-

solidation of the public agencies in a unified department in order to qualify for the state money. Next year's budget of $375,000.00 for the County Children's Division anticipates a state reimbursement of $112,000.00 for this program. The budget includes a Foster Home Finding Unit, consisting of one supervisor and three Home Finders in the staff of 24 workers of the Children's Division. Unmarried mother service and all services of a well organized Child Welfare Department have been approved.

Religion

The Policy of the State Welfare Department with respect to religious affiliations of Foster Children and Foster Parents is carried out by the County Division. Children are placed in a home of like religion. According to the supervisor, in a few instances, "out of desperation," the Department has placed children in homes not of the same religion. These have been extremely rare and in such instances the pastor is contacted and asked to share the responsibility. Since May, 1949, a definite policy has been reduced to writing for the workers of the department which states: "When placing children in foster homes, the workers from the department will routinely inform the priest or minister of the foster parents' choosing of the fact of placement and invite his cooperation in the religious training of the child." This written policy has been followed by a full statement of the Director of the Department which outlines the steps to be taken in carrying out the policy.

Now how does this all affect the Catholic agencies? First of all, the Public Welfare Department does not consider it necessary to contact another casework agency on any case active in the Child Welfare Division. The only hope of establishing contact with Catholic children placed by the public department is through the Pastors and their representatives, the St. Vincent de Paul Conferences. As the public workers now "routinely" contact the Pastors on all cases where placement is made, the Pastors have the names and addresses of all children placed in the parish. Pastors are increasingly calling upon their Vincentians to visit these homes, at least where there is some question, and thus in just the past few months the Society of St. Vincent de Paul has become active again in child welfare work, especially on a spiritual basis, with children placed by public agencies.

Care of Children in Own Families

It is understood that there has never been any lapse of interest in the care of children in their own families and particularly those under the Aid to Dependent Children program (formerly known as Mothers' Pensions) who are living with a parent or relative. It should be stressed here, however, that even though the budgets are now considered adequate and the workers of the A.D.C. Department give as high a quality of service as is possible in a public agency, there most certainly is the need for supplementation in many cases and spiritual assistance and personal service in a great many more. Here again the public agency takes the position that relief or service from another professional casework service agency is unnecessary. The agency workers, though, welcome the service of the Society on the parish level and are aware that without the help of the Society many problems could not be met as well. The limited contacts of the public welfare workers with their families and the impossibility of the workers to give the type of service offered by members of the Society makes it imperative that we feel a strong sense of responsibility for families receiving Aid to Dependent Children.

Vincentian Services

A few brief case illustrations which give in a simple but effective way a glimpse into the variety of services given by Vincentians to children.

One of the most common services is that of providing school books and tuition for children attending parochial schools. As there is no provision in the public agency's budget for school expenses, hundreds of children could not attend parochial schools without assistance from the Society. The Conferences are also interested in the progress of their children. They work closely with the Sisters correcting difficulties at home which have a bearing on attendance and school work. St. Elizabeth Conference, for example, scored with an alarm clock, provided for a Messmer high school girl who "frequently was late and falling behind in her work."

One is always heartened by the practical turn of St. Vincent de Paul Society help in the parishes it serves. We could tell

you of practical solutions in Milwaukee—of helping an asthma patient move to Arizona so that she could gain health and employment and resume the care of her children—of taking on a guardianship of an institutionalized widow of a veteran so that her children could get adequate financial aid—of stopping the pilfering of a young boy by giving him a chess set. (That was what he tried to steal. Having the set kept him occupied after school, kept him out of mischief). While a Vincentian "big brother" was quelling the unruly behavior of a youngster in his parish by taking him to ball games and the circus, the musical talent of the youngster and two other children in his family came to light. Instruments and lessons were provided.

Sometimes it is necessary to forego a public benefit. Because Arthur, a foster child, was missing school to receive injections at the allergy clinic at the county dispensary, the Conference arranged a transfer to St. Michael's Clinic, where the injections could be administered on Saturdays. A handy Vincentian helped the father in a Mexican family build a special baby chair on wheels for his paralyzed little boy. Now the child can sit up and can be wheeled to the window and back.

Housing problems, of course, have disturbed many families. Three of six children in one of our families had never lived in their own home. When finally a home large enough for them was rented, the Society provided the necessary furniture and the children were released from the County Home. So it has been in these last few years, giving help to children in a way that their families are strengthened.

Religious considerations are always uppermost in the minds of Vincentians as they make their visits in the parish. St. Benedict the Moor Conference, finding that two colored adolescent girls were placed by the County Children's Division "on an emergency basis" in the home of a colored Episcopalian minister, sees to it that the girls attend Mass and instructions. Meanwhile the visitors discussed the case with the Children's Division and were promised that the girls would be placed very soon in a Catholic home. This Conference appointed a Catholic Foster Home Finding Committee to prevent re-occurrence of even emergency placements in non-Catholic homes.

Perhaps the greatest and least understood service of the Society is in the preventive field. Vincentian work with delin-

quent parents; providing homemaker service for motherless families and securing mothers' helpers for families where the mother is ill or hospitalized, has enabled many children to remain in their own home rather than being placed in institutions or foster homes. Conference members are also close to the people of the neighborhood and are constantly calling the attention of the public welfare workers to problems arising due to lack of service. Recognizing what we can do and what other agencies should do is very important, as our chief aim is to rehabilitate families and make them self-sustaining. The Vincentian uses this social rehabilitation as a means of gaining the major objective, the saving of souls.

In contemporary social work circles there is now talk of the urgent need for citizen participation in Child Welfare. The need for neighborhood councils to create citizen interest is being discussed and will merit consideration at the White House Conference on Children and Youth in 1950. Yet, in the Society of St. Vincent de Paul we already have citizen participation developed to a high degree in the parish Conference. Do we need to doubt for one moment that we have something precious, something which other agencies now wish they could develop? But are we alert enough to the opportunities that are ours? In these days of growing public welfare responsibility we are quite likely to see Community Chests curtail private agency child welfare work, on the basis that the public agencies are now meeting the need. More and more children will be cared for through the "State." How they are cared for and whether their faith is properly safeguarded may very well depend upon the parish Conferences of the Society of St. Vincent de Paul. It is interesting though that we are not doing anything new. Rather, are we continuing the pattern of service for God's little ones developed by our forefathers in the early days of Child Welfare. Times have changed, agencies and policies have changed, but if anything the need for the neighborly Vincentian has grown through the years.

VINCENTIANS AND FOSTER HOME PLACEMENTS

Rev. George P. Jacoby, *Executive Director, Catholic Home Bureau, New York, N. Y.*

AN event of interest to all Vincentians occurred just a month ago when the Catholic Home Bureau of New York celebrated the Golden Anniversary of its founding. The occasion was marked by a dinner meeting at which the Cardinal Archbishop of New York presided. The history of this great work was eloquently outlined by Archbishop O'Boyle, Spiritual Director of the Superior Council of our Society, and tribute to the present achievements of the Catholic Home Bureau was generously paid by the Commissioner of Welfare of New York City. In attendance were distinguished members of the clergy and laity, including our own President, Mr. George Gillespie, who is the sole surviving member of the original Board of Directors of the Bureau. There were also representatives of public and voluntary social agencies, staff of the Catholic Home Bureau, and, most importantly of all, some of the splendid Catholic men and women who are the foster parents caring for dependent children deprived of the love and security of their own homes.

I have presumed to make reference to this agency, in which of course I have an intense personal interest, because it affords me an opportunity in a most specific and graphic fashion to recognize the truly Vincentian spirit of the men who were responsible for initiating the momentous project. It seems to me quite appropriate to take as a theme for this present paper a few words spoken by Cardinal Spellman at the Anniversary Dinner of the Catholic Home Bureau. This is what he said: "The founders of the Bureau were the giants of their day—men of courage and leadership in the glorious history of the Society of St. Vincent de Paul. They were not content merely to be *founders*—they became also *builders,* imbued with a constant interest in the daily problems of the new agency, the first Catholic organization set up solely for the foster family placement of dependent and neglected children."

They were indeed men of courage and leadership as they brought into being that pioneer program destined to preserve the heritage of faith for the thousands of homeless children bereft of parents in this new world. Archbishop O'Boyle pointed out that the care of children was no new venture for the St. Vincent de Paul Society. But now, with confidence and vision, they set up a work that had as its sole resource the family homes of generous, charitable Catholic men and women. Its immediate success, born of devoted and ardous labor, was to inspire the development of many like programs in other places.

For a quarter of our century the Vincentians carried on their efforts and they knew the profound satisfaction of placing thousands of youngsters in permanent homes. Then, recognizing a need for the reorganization of the Bureau, with characteristic self-effacement, they turned over the work to Catholic Charities in order that it might become an integral part of the child welfare services of the Archdiocese.

We must have men of courage and leadership in the Society of St. Vincent de Paul of our modern day. This is an easily-voiced generic statement, certain to evoke universal approval. But lest it be complacently accepted as a mere platitude, let us set about at once to examine critically the concrete reasons why we need courage and leadership today. And in terms of our present subject we may properly confine our discussion to the field of child welfare.

It would be folly to suggest that we are now faced with new problems in child care. Basically, the challenge is the same as it was fifty years ago. Every child who cannot be sheltered within his own home and protected and guided by his own parents ought to be under the care of an agency directed by members of his own faith. All are agreed on the principle that such a child should be given the type of care best suited to his particular needs. For many children this means placement in a foster family home which has been carefully selected to serve as a substitute for their own homes; for others, it means the congregate care of an institution in which certain specialized services can be provided. Whatever the type of care, for the Catholic child it should be a Catholic foster home or a Catholic child-caring institution.

Regrettably, in many areas of our country it has been historically impossible to develop and to maintain a complete program of child care under Catholic Charities. Where such conditions prevail, we have a solemn moral obligation to participate in the programs serving our children and to afford whatever auxiliary services may be required to protect their religious training.

The fundamental issue in child welfare is not new; but we are rapidly approaching a new crisis. Stated in simplest terms the situation is this: the continuing breakdown of family and home life is depriving ever-increasing numbers of youngsters of their own homes; too many children are in need of foster care and too many children are remaining too long in foster care. Few of these children are orphans and most of them have both parents. The coming crisis will have its greatest impact in those communities where the Church is offering total services to its dependent and neglected children. How shall we find the means to build additional child-care facilities and at the same time replace those no longer satisfactory by reason of age? Can we meet the mounting demands for foster family homes?

I see an urgent need for courage and leadership in our laity. I envision two great tasks, the one preventive and the other remedial.

In the first place, we have too readily subscribed in effect to the modern heresy that little or nothing can be done to strengthen family life and to enable children to remain in the care of their own parents. There is a tendency to move too quickly toward the removal of children from home. This attitude has its roots within the local community itself—for us as Catholics, within the parish. Perhaps it is the responsibility ultimately of the agencies insofar as we have too freely urged referral to our professional services. But this is contrary to our principles. Specifically, no child should be referred for placement until every possible preventive measure has been applied and until all local resources have been exhausted. Nor should the agency remove the child before it is assured that no reasonable alternatives remain.

Plans for the placement of children should ideally be initiated with the priest in the parish. This would insure immediate attention to the most important factor which is the spiritual, both as

it affects the family and as it concerns the future of the child. The priest should have the active support of a well-organized group of his parishioners capable of rendering service. Here, obviously is an opportunity for Vincentian zeal and leadership. It does not demand a new type of program—rather it calls for a rededication to the basic work of Ozanam. It means, however, much more than the routine job of meeting material needs. It requires an extension of our work of counseling, a broader knowledge and use of resources, a more intensive concentration on the total problem of the family. Too promptly have we referred to the professional agency, often assuming, and perhaps correctly, that that is what the agency expects.

Some St. Vincent de Paul conferences are doing this intensive work with families, but it is my understanding that these are very few in number. Certainly we are not presently meeting this challenge in New York. It is my privilege to serve as spiritual director of a very active conference. Nowhere have I seen devotion to surpass that of our members; we are blessed by the sponsorship of a zealous, understanding pastor; the assistant priests coöperate fully in our efforts; we enjoy the generous support of the parishioners. But we are not equipped to accomplish the task I have outlined. We shall need more active members, including some younger men. Some form of special training will be necessary—not through formidable courses, but through informal discussions with child welfare staff of Catholic Charities.

The Society of St. Vincent de Paul is steeped in tradition. The spirit of Ozanam must ever motivate our work. But let us not forget that Frederic Ozanam was a man of leadership, willing to initiate new projects for the care of Christ's poor. The pioneer Vincentians of this country were men of courage and leadership, ready to cope with the needs of their times. The Vincentians of today must be no less resourceful, prepared to face the challenge of our modern world.

The revitalizing of the Society, its consistent extension to new parishes, the constant development of additional services seem to me essential to the child welfare programs of the Catholic Church. Organized agencies are not capable of carrying the burden alone. Catholic Charities needs the Society of St. Vincent de Paul.

Now let us go a step further. Let us assume that every effort has been made to preserve the family bond, to keep the child in his own home, but to no avail. The child is carefully placed in foster care. And he will remain there until there is a suitable home to which he can return. It is essential, therefore, that there be continuing work with his parents or relatives, not only for their own sake, but also in order to reëstablish a home for that child. Again I say that the agencies cannot begin to accomplish the whole job. Again I call for active leadership on the parish level, especially from the Vincentians.

In the area of remedial services, I should like to appeal once more for whole-hearted participation by the St. Vincent de Paul Society in the development of our programs of foster family care. Pessimistic prophets told us during the recent war and immediately thereafter that foster homes could no longer be found. They cited strong and compelling arguments based on social and economic conditions. But they were wrong. It required merely effort, even under those adverse circumstances, to induce a veritable avalanche of applicants to care for our children. At the present time the prospects for foster family care are even more encouraging. But it is still no easy task and it demands the unremitting attention of all of us. Vincentians of courage and leadership can become apostles of child care within their own communities, within their own parishes.

The homeless child has always been the special concern of the Society of St. Vincent de Paul. The pages of history glow with brilliant records of our achievements in the past. In this, our own day, that record must not become dim. Men of courage and leadership, let us rededicate ourselves under the banner of Christ, to the service of the little ones He loved so well.

PUTTING CHRISTIANITY INTO PRACTICE

Honorable Luther W. Youngdahl, *Governor of Minnesota*

I BELIEVE in the voluntary welfare agency as a vital force in American life. It is an outstanding example of our Christian religion put into practice in accordance with the essence of the teaching of Christ. "And now abideth faith, hope, charity, these three; but the greatest of these is charity"—that is the philosophy that must be understood and followed by all who accept Christianity as a way of life.

Personalized Charity Made Possible Through Voluntary Agencies

True charity is the expression of human compassion. Without it, our churches would crumble and with them would go the last remnants of our faith and spiritual resources. Christ taught His people that "It is more blessed to give than to receive." He emphasized the values derived from personalized giving—the type of giving that is made possible through the voluntary agencies in our nation. Christ set forth the basis of the voluntary agency when He spoke to the lawyer who came to Him for advice. This man was confused and upset by life. He was wealthy and successful. But still he was terribly unhappy. And so he begged the Teacher, who counseled His followers to "love thy neighbor," to give him the secret of inner peace.

Parable of the Good Samaritan

The answer came in the form of a parable, as you will recall. Christ told about the man who was waylaid by robbers and left beaten and bruised along the road to Jericho. Two travelers had passed him by, unheeding his plight. They had their own affairs to attend to. They were in a great hurry. Finally, a third came upon the scene, a Samaritan. He too was a busy man and bound for other places. But seeing the distress of a fellow man, bound up his wounds, carried him to an inn and arranged for his care.

Jesus then said, "Which now of these three, thinkest thou, was neighbor unto him that fell among thieves?" and he said, he that showed mercy on him. Then said Jesus unto him, "Go and do thou likewise."

The parable of the Good Samaritan charts the way for fruitful Christian living. Millions of Americans become "Good Samaritans" by the opportunities provided them to give and serve in voluntary welfare agencies of the churches of all faiths.

Our world witnesses a death struggle between the philosophy of Christ and Karl Marx. If the triumph of Christ is to come, it will be only by our putting into practice a renewed spirit of compassion as "Good Samaritans." It can best be generated by voluntary welfare agencies and by individual devotion to service to one's fellow men.

The National Conference of Catholic Charities has, I know, carried on a gallant fight to maintain and strengthen the role of the voluntary agency in national life. In acknowledging this outstanding service, as carried on by Catholic Charities, we are well aware that in many countries the first attacks on the church have been aimed at its charities. All religious faiths, therefore, must join in this effort to preserve voluntary charity work of the churches.

Always a Need for Voluntary Agency

Today we accept the basic principle that government is obligated to give a minimum amount of protection to those who are unable to meet their own needs. But regardless of governmental economic assistance to this segment of the population, there will always be a need for the voluntary agency, which can give best to the unfortunates the human love and warmth of spirit so vital to the individual.

Volunteers Encouraged

In this regard, I am pleased to note that one of the purposes of the various diocesan organizations of Catholic Charities is not only to deal directly with individuals and families, but also to stimulate volunteer effort in connection with parish churches. This, I realize, is the fundamental purpose of the Society of St.

Vincent de Paul, which is an important part of this Conference. More and more, we must put Christianity into practice by recognizing the basic responsibility of every church member to be a "Good Samaritan" and to give gladly personal services to others.

Breakdown of Family Life

I am deeply concerned, as I know you are, over the breakdown of the home and family in American life. History shows that a nation decays when the home is neglected—such will be our tragic fate unless we take immediate steps to protect the home and family as the basic institution of society.

A close study of the problems shows that the home and family are breaking down for several important reasons. One of them is the lack of spiritual life and training in the family.

Another blow to the home and family has been dealt by the growing apathy and absence of discipline on the part of parents. The unity of the family is too often destroyed by the fact that its members have diverse interests that keep them away from the home. The home in many cases is nothing more than a dormitory. Too many parents are content to leave the inculcation of moral teaching, discipline and respect for law and order to the schools or the police or other agencies of government. Too many treat lightly their duty of presenting good example in respect for law and moral teachings for their children. Too many parents are just too busy with outside interests of business or recreation even to get acquainted with their children. Because they have lost sight of the need for God, they fail to realize that there is no more important mission in life than that of rearing their children.

As a result of this failure to appreciate spiritual values and the importance of parental responsibility, we find an increasing number of divorces and separations. It is estimated that there are more than a million and a half children with divorced parents in America today. Consider the trend—in 1890 there was one divorce to every 16 marriages in the nation; in 1910, one divorce to every 11 marriages; by 1940, it had increased to one divorce to six marriages; today, it is said to be one divorce to every three

marriages. Some authorities believe that there will soon be one divorce for every two marriages.

Study of Broken Homes

To study this growing problem, I recommended to the Minnesota Legislature that a special commission be set up. The legislature accepted this suggestion and passed a law which established this commission "to study the laws and court organization of Minnesota relating to juvenile courts, and to domestic relations including divorce, separate maintenance, annulment of marriage, adoption, desertion and non-support." This commission is made up of a representative group of well-qualified persons of all religious faiths. From its studies, I am confident will come recommendations that will help check this alarming tide of broken homes. But, most important of all, a resurgence of religious faith in the home offers us the greatest hope.

Because of the breakdown of many homes and the impelling necessity of intensified prevention work, the State has had to take an added responsibility toward youth. We have expanded the activity of the State in this field through passage of the Youth Conservation Act in 1947. Its services are based on the recognition that there will never be any substitute for the home. No program, at state, local or national levels, should ever adopt the premise that a real substitute can be developed to replace the home.

This philosophy was again emphasized when I summoned together the first state-wide conference on youth in the history of Minnesota. Its Committee on the Home set forth well the function of the home when it said, in part: "The home and family have the primary responsibility for youth development. The family is the source of the child's satisfactions; his need to be loved, to be wanted, to be understood. His basic need for security can be met only as his family has physical and emotional security.

"The school, the church and the community share with the family the responsibility for youth."

We believe that only when the home breaks down must society step in and provide the next best possible environment for youth.

Creed of Youth

Our youth conference drew up what is called "The Creed of Youth" or "The Seven Basic Needs of Children and Youth." Permit me to list them for you:

First—Consistent and firm support from the home, supplemented by school, church and other institutions to build healthy, inter-personal relationships through which security, love and acceptance may be achieved.

Second—Opportunity to assume increasing responsibility commensurate with age and ability which will result in the satisfactions of achievements.

Third—Opportunity to develop skills of living which will lead to more adequate adjustment to a changing world.

Fourth—Adequate provision for all essentials to physical health.

Fifth—Equal educational opportunities consistent with native endowment and interest.

Sixth—Active participation in community living, constructive work and play.

Seventh—Encouragement toward a rich and meaningful spiritual life.

Objectives of Youth Conservation Program

In striving to help fulfill these basic needs of youth, our youth conservation program has two fundamental objectives. First, it endeavors to provide the best possible treatment for the delinquent boy or girl. This means getting the youth on the road back to useful, happy living. Secondly, it seeks to prevent delinquency. This it does through coordinating the facilities of the home, church, school and community to help get our children off to a right start in life and to prevent the tragedy of delinquency.

The experience of our Youth Conservation Commission stresses again the importance of the home. During the first year of operation by the Commission there were 545 cases committed to it. And 72 per cent of those boys and girls came from homes which were broken or from homes in which there was mental illness or mental deficiency.

Catholic leaders and Catholic organizations are an essential part of this youth conservation program, I can assure you. The Bureau of Catholic Charities of St. Paul and the Catholic Welfare Association of Minneapolis, as well as state-wide participation of Catholic churches, contributed to the success of our youth conference and are working hard and ably in our coordinated effort to guide and assist the youth of Minnesota.

Catholic groups are also performing outstanding service through wholehearted cooperation in our Minnesota child placement plan. In 1947 our child-caring agencies, both public and private, reached this agreement: "Adoption is to be considered for every child permanently severed from his natural family, for whom a suitable home can be found." This statement is now the heart of Minnesota placement policy. It means simply that adoption should be considered for all children in need of it—the older child, the physically-handicapped child, as well as the normal or superior infant.

Catholic agencies in Minnesota have accepted this premise that every child has the right to look forward to permanent placement in an adoptive home. In line with this thinking they have over the past years reduced the institutional population and helped make possible the outstanding success which our child placement program has achieved in the State.

Resettlement of DP's

Catholic agencies have also made a magnificent contribution to the progress of a relatively new type of service in Minnesota. I refer to the work of our Minnesota Commission on the Resettlement of Displaced Persons. Minnesota, I am told, was the first State to organize such a commission. We took this step months in advance of the passage of the National Displaced Persons Act by Congress. We were determined to be ready to do our full share.

In choosing leaders to serve on the Commission it was natural that we should look first to the churches. Here, above all else, was a program which was based upon our fundamental religious beliefs. It was an opportunity to show that we really practiced our religious philosophy and were willing to serve as "The Good Samaritan" to our brothers in distress. The Fatherhood of God and the Brotherhood of Man were the logical cornerstones of a

program aimed at the alleviation of human suffering. It was a glorious cause in which the Catholic, Jewish and Protestant churches were united in common interest. Representatives of all three faiths serve on the commission and are contributing to its success.

Then, since our new residents and potential citizens must earn a living in our society, we asked leaders of organized labor to give counsel and assistance though service on the commission. And to draw upon the experience and resources of the various State agencies, we added the State Director of Employment and Security, the State Director of Social Welfare and the State Commissioner of Agriculture.

We take great pride in the accomplishments of our Commission. Since its inception, the Catholic Church has been ably represented on it by two of our outstanding churchmen and distinguished citizens—the Rev. Francis Curtin, Director of the Diocesan Bureau of Catholic Charities, St. Paul, and Secretary of the Commission, and the Rev. James A. Byrnes, pastor of the Annunciation Church of Minneapolis.

The Catholic Welfare agency's enthusiastic response to and active support of the program is attested to by the fact that as of October 18, 1949, almost half—1,236—of the 2,528 displaced persons brought to Minneapolis came under the auspices of the National Catholic Welfare Conference.

Our experience in the program to date is proof that the Catholic agency is sponsoring the type of people who will make fine American citizens. In our State Commission's role as coordinating and referral center for the several voluntary agencies in the resettlement program, we are able to receive information on most of the complaints arising from individual resettlement problems.

Of the more than 1,200 Catholic persons brought to Minnesota to date, our commission has received complaints or requests for assistance relating to only five of these placements, less than one-half of one per cent. That is certainly an outstanding record when one considers the difficulties inherent in the nature of assurance requirements, the necessary delay, and the "sight-unseen" promises required by sponsors.

The small number of requests have been from displaced persons or interested citizens concerning problems of housing or employment. We have immediately referred these requests to the appropriate Catholic Diocesan Resettlement Directors and in each case have received a prompt response and a report indicating that a satisfactory settlement has been, or is in the process of being worked out.

With this kind of coöperation, we cannot help but feel assured of success in our ultimate objective for the program—which is the adjustment of the immigrant in the social and economic life of the communities of our State.

Advantages of DP Program

The displaced persons program has given us many benefits. Among them has been a splendid opportunity to show how well the voluntary agencies, with church affiliations, can meet a humanitarian problem such as that presented by these unfortunate people. Then, another important value has been the opportunity to have Catholic, Protestant and Jewish people working together for a common cause, and thus learning to know and respect one another more. These are precious gains for our State in the building of spiritual resources for the future.

It has been my policy to send a short letter of greeting and welcome to displaced persons shortly after their arrival in Minnesota. I want to tell you that those letters have brought responses which touch your heart. Never have I seen letters more filled with deep gratitude. They earnestly and frevently promise to become good citizens. I believe that they will, and that they will contribute much to our State. I am most appreciative of the important role that the Catholic Church has played in making this possible.

Several weeks ago it was my privilege to welcome the Midwest Conference of Displaced Persons as it began its sessions at our State capitol in St. Paul. Out of that meeting developed, I feel, a new spirit of cooperation and coordination that will enable the midwest group of States to do an even better job in the future in taking in displaced persons. We hope that Congress will take steps to liberalize the program so that we may early fulfill the responsibility that is ours to share our land and opportunities with these unfortunates.

Interracial Program

In surveying the role of Catholic welfare work in Minnesota, I must touch upon another vital subject—that of breaking down the prejudice and bigotry which threatens our nation from within. In our State, we have a Governor's Interracial Commission which is designated as the agency to coordinate our activity in removing these blights from our democratic society through education and accurate information. The Commission is under the able chairmanship of the Rev. Francis J. Gilligan, a distinguished and brilliant Catholic leader, and his ability and enthusiasm have been a tremendous force in this important work.

This fight against prejudice is, I believe, one of the most effective means by which we can oppose atheistic communism and its evil program to stifle human liberty. For by wiping out religious and racial prejudice, we can build the kind of American unity and spirit which will be our strongest defense and give new heart to all who cherish freedom in this war-weary world.

PROBLEMS AHEAD IN HOUSING AND URBAN REDEVELOPMENT

Honorable Dennis J. Roberts, *Mayor of Providence, R. I.*

THESE middle years of the Twentieth Century are a time for reflection on the past, and a time for contemplation of the future. We stand today on the threshold of the second half of the most dynamic hundred years in the history of mankind. We are faced with decisions which will affect the whole society of mankind across the world for generations to come. These decisions must be made and carried out with the approval of the generality of men and women. But they must be framed and proposed by government at all levels. Government has the staff and the skill to analyze the situations which call for decisions. Government is duty-bound to present these situations clearly so that the people may arrive, in their manifold wisdom, at sound courses of action our society must pursue in the years to come.

The basic and fundamental decision we face is this: How can we assist man to achieve a fuller life on this earth? Now, in

using the phrase Fuller Life, I do not mean merely increasing the economic standard of living of man,—although that is important because it enables man to consume more of the fruits of the earth to which he is entitled. I mean also, and more particularly, increasing the spiritual standard of man's living, through raising the quality and quantity of the satisfactions to be gained from work and recreation in our society. In other words, we must assist man to gain not only economic security, but also—and more importantly—spiritual security. Without that spiritual security in the hearts of men we cannot achieve the good society toward which thoughtful men always have turned their minds and hearts. In the past 50 years, thoughtful men have brought about a great deal of progress. We must consider in these middle years of the century what steps we should take to continue to direct and protect that progress to achieve the greater good of the greater number of men.

Progress, I believe, takes place whenever man's adaptation to his environment is increased, so that he is able to draw a more satisfactory living from that environment. In my opinion, government's first job is to help man to adapt himself fully to his environment. But in cases where man cannot do the job himself, then government must make a planned and considered attempt to change the environment to suit man's needs. In this great enterprise, we must remember that economic gains are not enough, although they are an integral part of progress.

In recent years, the Federal Government has concerned itself more and more with providing economic assistance to those members of our national community who otherwise would be unable to buy the necessities of life, and thus would not be adequately adapted to their environment. We saw action during the past national depression, in the WPA program, and we see it today in the Social Security program and other forms of aid to those persons who are handicapped in maintaining a decent standard of living. A similar line of Federal action has been embraced in minimum wage legislation, in price control during the late war, and in the continuance of rent controls in certain areas today where people otherwise would be unable to secure proper housing. In varying degrees, also, the States have concerned themselves more and more with providing economic assistance to individuals who require it in order to cope with

environment, and so implement federal action in this regard. Economic assistance of these types, to name a few, are very properly the province of the Federal and State governments. They have the wide taxing powers which make it possible for them to undertake large-scale programs at short notice. There is little doubt that the Federal and State governments will continue to render economic assistance as needed, and I consider that to be sound progress. Surely Government, duty-bound to advance the general welfare, cannot fail to protect people from hardship caused by the economic forces which we are just beginning to understand in our society. So far, we have been able to do little except help man keep step with swift changes in our economic pattern. As we learn more, perhaps Government will be able to control the economic pattern and stabilize it to meet the needs of the citizen.

The problem of increasing the spiritual satisfactions of man is, I believe, in large part one of changing environments in our big cities. The majority of Americans live today in the cities, and municipal problems, therefore, have become national in scope. In all fact, civic life for United States citizens begins in cities. The increase of a few dollars a year in a man's income may enable him to buy food and rent a suitable dwelling. But it will do little to raise his spiritual standard of living unless he has near at hand proper facilities for recreation and the pursuit of a happy and healthful existence. To be sure, we have wider streets, and more of them. But the basic pattern of highways in most cities was laid out in the 19th Century. They are inadequate because they no longer match the desire-lines of travel today. The fact of the matter is that, in spite of the great progress we have made in many lines, the big city is essentially the same as it was a hundred years ago. To be sure, we have more houses than we had 50 years ago. But we also have more people. And the housing itself in the average city is antiquated. The vast majority of present dwellings were built in decades when standards of safety and sanitation were primitive by modern yardsticks. To be sure, we have better recreation facilities. But no city has enough to satisfy all the needs of the people who want to use them. I mention these things as three of the major problems of large city environment today. There is no question in my mind that we must change that environment in

order to enable man to raise his spiritual standard of living in these United States.

In Providence, we have given a great deal of careful thought and attention to the ways and means by which we can improve our 300-year-old city. Since the war—and even before—the City Plan Commission, the Redevelopment Agency, and the Housing Authority have been working closely together on basic long-range plans for such things as highways, recreation, housing, schools, zoning and industrial site development. In doing this, we have a very practical purpose in mind. That purpose is to slow down the rate at which people are leaving Providence to move to the surrounding communities of our Metropolitan Area. From a short-run point of view, that process already had entailed heavy expenses for police, fire, sanitation, highway and other services we must render to commuters who work in Providence but pay taxes outside. Bad as it is today, this flight of taxpayers threatens more serious and fundamental trouble for the city tomorrow. In the long run, if people continue to move out into the suburbs, the central city itself will suffer from depressed property values. Less money will be invested in new housing, a situation which is the fore-runner of blight. Retail trade will follow the customers out of town, and central business districts will lose their high values for tax purposes. That, of course, means less money for the city to spend on essential services, which in turn accelerates the suburban movement, and so on, in a vicious circle.

What can we do about it. The answer, in my opinion, lies in answering the question of why people are moving to the suburbs. They do not move out merely to take advantage of lower property taxes. They move out to the suburbs because they find greater satisfactions in life outside of the central city. Therefore, the future of big cities boils down to the problem of making them better places in which people can work and also live the good life. That is the basic objective we are aiming at in our program of public improvements in Providence. Highways, housing and recreation are some of the government activities which loom large on the horizon in Providence. The Redevelopment program itself appears in the public eye as the biggest single plan we have on foot. But the fact is that each of these programs

itself is part of our over-all and primary program—which is, simply, to make Providence a better city in which to live.

One field in which we are making progress is the matter of traffic improvement. Like all old cities, Providence is choked with automobiles trying to jam through narrow streets laid out in a pattern unsuited for today's needs. The biggest single traffic jam in the State of Rhode Island is in Olneyville, located at the western perimeter of the city. Olneyville Square itself is a shopping street 60 feet wide and 400 feet long. You will get an idea of the traffic problem when I tell you that 48,000 cars, trucks and busses try to get through that bottleneck on an average day. The key to the problem is that surveys show two out of three cars in the Square are merely passing through. Therefore, we are building a $7,500,000 Expressway of the latest design to by-pass the through traffic. That will make things easier for everybody, and it will make business better for the merchants of Olneyville because people will find it simpler to shop and do business there.

We are working on plans for another large-scale traffic facility in the center of the city. And a survey has been made for a really big traffic facility to run from Cranston on the southwest, across Providence and Pawtucket to the Massachusetts State line. These traffic improvements cost money—a lot of it. But in my opinion they are essential if we are to maintain the vitality of our big cities. Unless we open up the cities to shoppers, for example, our stores in the central district will decline. Then will set in the vicious circle I described earlier, through which declining assessment valuations handicap the city in providing essential services.

Redevelopment, of course, is a major program. It comprises many types of public improvements dictated by our approach to the over-all primary objective. And, of course, redevelopment means removing of our blighted areas. I do not need to tell you how necessary that step is in any big city. You know as well as I how blighted areas drain the lifeblood of a city through consuming many times the number of tax dollars they return to the public treasury. We must redevelop these areas or expect to see blight spread all over the city as years pass.

In 1946, we secured from the State legislature a Redevelopment Act which is conceded to be among the best in the country. To implement this act, we set up a full-fledged Redevelopment Agency, composed of outstanding citizens with a professional staff at their elbows. The voters approved a $2,000,000 bond issue to finance write-down of land acquisition costs. There is some question as to whether or not the State Supreme Court would approve the constitutionality of the Redevelopment Act, if it came to a court test. But we are going ahead with our plans, believing that if they cannot be used today, they will be of use in years to come. The Redevelopment Agency is working closely with the City Plan Commission and the Housing Authority in its plans for clearing our blighted areas. Some of these areas will be devoted to housing, suitable for all rental groups. Other areas will be turned over to industry. Some of the areas will be developed by private capital, after the Redevelopment Agency has written down land costs to the point where investors can expect a reasonable return on their money. Other areas will be handled by public money in the form of housing developments for the middle and low-income groups. The story is a long one, and highly complex. I will not burden you here today with the details. The point I want to make is that everything we are doing is part of an integrated, city-wide program of making Providence a better place in which to live.

Linked with the housing program, for example, are plans for new schools, for large scale highway, traffic and off-street parking improvements, and for further expansion of our rapidly-growing program of recreation facilities throughout the city. The recreation program itself, I believe, is one of the principal steps we are taking toward our over-all objective. Since the war we have reorganized the entire City Recreation Department and spent a great deal of money in new equipment and facilities. The results are beginning to be apparent. One section of the city, known as Fox Point, used to lead the rest of the community nearly every year in juvenile delinquency. Since the war we have installed a recreation center and other facilities in Fox Point, and our Junior Police Officers of the regular department have paid special attention to encouraging their young friends in the neighborhood to use the new facilities. The last annual report of the Juvenile Court now shows that, instead of being at

or near the top in juvenile delinquency, Fox Point is well out of the first five among the city's trouble spots.

For another thing, last summer we opened two fine outdoor swimming pools with a recreational building attached to each. In the first 12 days more than 35,000 boys and girls, men and women used those pools. Each of those people probably felt better, and probably was a better person as a result of having leisure time recreation of that type. In turn, each of them probably made living a little better for three or four other people, so that perhaps 150,000 citizens of Providence derived benefit from those pools in the first 12 days of their existence. When you consider expenditure for recreation in those terms, the $600,000 we borrowed and spent to build those pools seems like a small enough sum. Let me emphasize to you again that in doing all these things we are not undertaking mere projects. We are undertaking a community-wide program of improvement. It is my hope, in fact, that we may persuade our neighboring communities to join with us in public improvement work that will benefit the entire Metropolitan area. I am glad to say that some of my mayoral colleagues are beginning to think in those terms.

At present, we have underway in Providence a $15,000,000 capital improvement program. This, as I have said, includes housing, highways, recreation facilities and a number of other things, including a modern system of fire stations. The first phase, which should be completed by 1951, will set the stage for a combined program of public improvements and private investment with and without redevelopment aids. During the 1950's we hope to encourage a $120,000,000 investment in new private housing, industrial plant and commercial property through a slum clearance and redevelopment program which will make suitable sites available. Through careful planning, we shall use Federal aids in the 1949 Housing Act not only to rid our city of its slums, but also to build a better city for tomorrow. We expect that the same 1949 Housing Act will enable us to build 4,000 low-rent housing units for low-income families who must be displaced from slum clearance areas.

Using State and Federal financing aids to supplement city funds, we should increase our recreation facilities, build eight

new elementary schools, provide off-street parking for our central business district and extend our urban expressway system. While these public improvements are planned to serve existing homes, businesses and industrial plants, they will also make attractive private investment in our redevelopment clearance areas. On redevelopment sites, centrally located in our metropolitan area, we expect to offer sound inducements for the investment of $80,000,000 of private money in new housing. In the Central Business District, we expect that new investment in business buildings will be encouraged by the provision of better traffic-handling facilities—including off-street parking. Finally—and of major importance to the prosperity of the community—we shall be able to provide excellent sites for industry on which we hope that some $40,000,000 will be invested in industrial plant and equipment by private interests. These figures, of course, are merely rough targets. But it is necessary in any planning to begin with a big objective and break it down into component parts as you go along. As the years pass, we will have a better idea of what those figures should be, and will be.

This is a broad program, but it is broken down into projects of such size that nowhere in Providence will we create wholesale dislocation of people's lives. People will have to move from dilapidated housing—but the city is determined that the hardships and discomforts suffered by people that must move are kept to as few and slight as possible. We have set up a Family Relocation Service with a full-time staff that gets acquainted with each family, learns its needs and assists it in finding a new home. To the greatest extent possible, families will be encouraged to stay in their own neighborhoods where they have attachments to the land itself, their friends and relatives, and their church. We know that uprooted wanderers do not make good citizens because they lack a sense of responsibility and a feeling that they have a firm place in the community. We have begun with the biggest target of all—making Providence a city in which more people can find more of the satisfactions that come with leading a fuller life.

In our approach to that objective, we are pursuing the current projects I have outlined here to you today. We are engaged in this great enterprise because we must work to increase not only man's economic standard of living, but also his spiritual

standard of living. That can only be done in our big cities if we make them better places in which to live. There lies one of the great challenges of the second half of this Twentieth Century, and one of our great opportunities. The Federal and State governments are doing their part to provide mankind with the economic necessities of life, where necessary. It is the responsibility of the cities to provide such physical improvements as better highways, better housing and better recreation so that mankind may effectively advance toward the fuller life.

CATHOLIC CHARITIES ON THE INTERNATIONAL FRONT

Rt. Rev. Msgr. Edward E. Swanstrom, *Executive Director, War Relief Services, National Catholic Welfare Conference, New York, N. Y.*

DO you get down on your knees when you get out of bed in the morning and thank Almighty God that you are an American? Well, after just having spent a month in Europe, I am convinced that everyone of us should. And if we happen to enjoy the great blessing of being both a Catholic and an American, we have a double reason for this daily act of thanksgiving.

One can't blame the average American for his ideas about Europe, the extent of its recovery, its stability or lack of stability, the peace, the overhanging fear of war, if he depends entirely upon hearsay or even upon the information which he finds in the secular press. Now I don't mean by that to be too critical of the secular press. There are so many momentous things happening daily in the big capitals of the world which command the headlines that it would be pretty difficult for our daily newspapers to keep continually before us the drab or less sensational side of the news behind the headlines. If you have a good diocesan paper and are a faithful reader of the Catholic press, you know what I am driving at. You will find a side of the news every Sunday which you won't find in any secular paper.

When Winston Churchill first made mention of the "Iron Curtain" in his memorable speech at Fulton, Missouri, he located

it as hanging grim and ominous across the stage of Europe between Stettin and Trieste. When you have been carrying on relief programs in the countries behind that "Iron Curtain" and then gradually see them blotted out one by one, you realize how threatening and solid that "Iron Curtain" really has become.

When you talk with some of the refugees who have escaped at the very peril of their lives under the barbwire entanglements that surround the borders of places like Czechoslovakia and Hungary, you can only stop and pray for the Bishops, priests and faithful laity who are struggling against all odds to keep Holy Mother Church alive in those countries. The density and impenetrability of the "Iron Curtain" nowadays is something that you sense and feel rather than actually understand. It is really frightening. You have to go through a Russian checkpoint on one of the borders or watch the armed Russian border patrol in action to catch its full significance. As far as human beings and human rights are concerned, I would put the "Iron Curtain" down as the Number 1 problem of our times. But that is not what I came to speak to you about this afternoon.

Today, another curtain has been dropped upon the European scene, hanging as a fore-curtain for the infamous "Iron Curtain." It stretches from Brussels to Rome. Our people overseas have come to call it the "Silken Curtain." It is of that land and its inhabitants between the "Iron Curtain" and the "Silken Curtain" that I would like first to talk to you this afternoon, because as far as Europe is concerned that is the first line of defense on the international front of Catholic Charities. It is the never-never land of the refugee and expellee that few tourists or pious pilgrims have seen. Very few foreign correspondents talk about it because it has become an old story, unspectacular, lacking in sensationalism, without glamor, drab and even sordid. This is the land of the dislocated and homeless!

There are in Germany and Austria today nearly 13 million dislocated people. They can be divided into three groups. There are about 11½ million so-called "expellees." There are still over half a million displaced persons, and finally, there are a million people who have fled from the Eastern zone of Germany and the satellite countries. Each group presents special problems, and one should not be confused with the other.

The expellees represent one of the greatest travesties of all ages. Do you, as an American, know what took place? As a result of a special agreement reached by the Allied leaders at Potsdam shortly after the war, and to which our own President attached his signature, the Germanic groups living in Poland, Czechoslovakia and Hungary were to be sent back within the borders of Germany in "an orderly and humane manner." The Allies took responsibility only for the expulsion. German welfare organizations, both public and private, were to take care of all housing, food and other needs of the expellees. German authorities were told to expect an influx of 6,000,000 people. The idea of mass expulsion however was catching, and before long, the Yugoslav citizens, who had settled in certain sections by special invitation more than three hundred years before, were gathered into camps or driven across the border into Austria. Native Germans living in East Prussia, in Pomerania, in Silesia, were also driven from their homes, while those who had fled before the armies in what they thought was a temporary exodus, were forbidden to return to their businesses, their homes and their well-kept farms.

Now see what happened! With its welfare set-up weakened and without adequate resources, with its housing already damaged or destroyed by 40 per cent, with all social life in chaos, rump Germany accepted a flood of nearly 12 million men, women and children. They were destitute, carrying with them hardly more than the clothes on their backs. Leaving behind as barren deserts the areas that became productive because of their agricultural and industrial skills, these unfortunates brought increased chaos and greater want into the areas that had to accept them. If you could imagine the States of North Dakota and South Dakota with a normal population of 60 million—for these two states cover about the same area as present day Germany—and then think of an additional 12 million people being thrown into these two states, you get some idea of what actually happened. These are the people who are known as the expellees. Their problems are not as well-known as those of that other homeless, exiled group, the displaced persons because the DPs rightly became the concern of the Allied Nations and are being resettled under the direction of IRO, the International Refugee Organization.

Since 1943, War Relief Services—N.C.W.C., the organization of which I happen to be the head, has followed and cared for the exiles thrown off by a world at war. The Catholics of the United States have, through their delegates, been at the side of the Polish exiles who escaped after their unspeakable sufferings in Siberia and Asiatic Russia. Priests and lay Catholics from the United States went to such areas as Iran, India, North and East Africa, Mexico and the British Isles to set up 252 welfare centers for these deported and exiled peoples.

As soon as it was possible to serve the Poles, Ukranians, Lithuanians and other groups liberated from the Nazi yoke, a wholehearted program of aid was initiated. Now nineteen offices, staffed by American directors, serve the DPs throughout Germany, Austria and Italy. Thousands upon thousands of Catholic DPs are being resettled in new homes in the United States and other countries through the emigration programs of War Relief Services—N.C.W.C. About 100,000 have been resettled in the United States of whom 50,000 were Catholic. War Relief Services—N.C.W.C. has brought in approximately 40,000 of these people.

At this moment, about 600,000 DPs remain of the enormous total of 1,500,000 which UNRRA took over after the war. About 100,000 of these DPs have come to the United States during the past year, and we have legislation that makes provision for another 100,000. Knowing the difficulties of those who will be left behind, we tried to convince the Senate of the United States that America could easily absorb an additional 150,000. But most of the Senators did not feel that poor little rich America with all its unemployment and dangers of inflation could carry such a burden. Our great farm states in the Middle West couldn't possibly be expected to offer a livelihood to any more people. But the DPs for the present at least have the protection of an international agency. There is no international agency to protect the millions of expellees. No group of governments has banded together to solve this problem which was, after all, internationally created. The problem of expellees was not new to me, since. I had been in Germany in 1945 right after the end of hostilities. I had gone to establish a program for the displaced persons, innocent men and women and even children who had been impressed into slave labor for the Nazi war machine or who

fled from such areas as the Baltic States before the second arrival of the Red Army.

I had seen the cattle cars come into various towns of Germany. I had seen these transports opened up and the weary people, from aged grandmothers to little babies in their mother's arms, emerge into the daylight, into the ruins of a station, in a ruined town. I had seen the dead and the dying carried from the cars, and die right before my eyes on the cold stone of the station floor. When I told this story in the United States on my return, many, including those in high places, said that I was exaggerating the situation. I never found anyone who could disprove it.

The Bishops of the United States spoke up against these mass punishments in no uncertain terms. In 1946, when the deportations were at their height, and few voices were heard in defense of a recent enemy, the Administrative Board of the National Catholic Welfare Conference, in the name of the Bishops of the entire United States, made the following statement: "Something has been happening in Europe which is new in the annals of recorded history. By agreement among the victors, millions of Germans who for centuries have lived in Eastern Europe are being forced from their homes, without resources, into the heart of Germany. The suffering of these people in their weary travels, the homelessness of them and the hopelessness, make a sad story of the inhumanity of their transplantation.

"Had there prevailed in the councils of the victor nations a right appreciation of the dignity of man, at least arrangements would have been made for transplanting these people in a human way. We boast of our democracy, but in this transplantation of peoples we have perhaps unwittingly allowed ourselves to be influenced by the hard theory of heartless totalitarian philosophy. The reports of the deportation of thousands in areas of Soviet aggression to remote and inhospitable regions just because they cannot subscribe to Communism tell of a cruel violation of human rights. These men are men and have the rights of men."

The Bishops, as Fathers of the Poor, spoke out for all the poor, and who could be more poor than those driven like herds of cattle across frontiers without homes or bread. They denounced the deportation to Siberia and to slave labor in Nazi Germany, and of masses of Germanic Europeans to post-war

Germany in exactly the same terms—as a violation of the rights of man. There are those, who, unconsciously sharing the un-Christian concept of mass guilt, do not press for help to the expellees, or for a solution of this problem. Because of lack of full information, many people do not yet realize the crucial importance, to the recovery of Europe, of an organized approach to the whole matter of integration and resettlement of the millions of expellees, now living in camps, barracks and overcrowded barns. It is not yet understood that this group hangs like a dead weight to impede the recovery of all of western Europe. Even some Catholics do not appreciate the moral and religious implications of the problems.

Now when we add to the problem of expellees and the displaced persons the third group I spoke about, the refugees from Soviet-dominated areas, I am sure you can see that we have in present day Europe a social, economic and political crisis that can lead almost any place. This is one front on which our help is badly needed. In Catholic lands and occupied areas under Soviet control where the very life of the Church is at stake it has become more and more evident that the American Catholic relief lifeline is the one hope of a bitterly persecuted Catholic hierarchy. Priests, religious and laity—refugees from these areas, arriving in Germany and Austria in daily increasing numbers—all tell the same story, and all express the hope that some way may be found to continue American Catholic aid. The staunch little Cardinal Sapieha could tell you that in Poland it has been your American Catholic aid that has helped him to stave off the nationalization of all his Catholic orphanages and hospitals. Italy with its thousands of poor and France with its pressing school problem, both struggling valiantly against the threat of Communism that thrives on the fear and discontent which stems from need, still look to Catholic America for some help in meeting the demands of their overburdened institutions. In China and Korea any reduction in the program of relief being carried on under the auspices of the Catholic Bishops of America would be disastrous. In the Near East, with its teeming thousands of Arab refugees, the result would be the same.

As leaders of the Catholic Charities in the United States, what we ask from you is further sympathy and understanding of all that must still be done. Who can help better to interpret to the

leaders of the Congress of the United States the need for further governmental action if these problems are finally to be solved? Who can help better to interpret these problems to our people generally?

The Catholic Bishops of the United States at their meeting in Washington this week decided that they would continue their programs of foreign relief and resettlement next year on the same scale as in previous years. It will mean another appeal for funds as well as the successful completion of the campaign that will be carried on this coming Thanksgiving week for clothing. That will mean further sacrifice and effort on your part. I know that we can count upon your wholehearted support as we have in the past. As Catholics we believe in the doctrine of the Mystical Body. When one member suffers, the whole body suffers. It must be a source of joy to know that it is to the Catholics of America that the Lord has given the high task of playing Providence to those whose minds are broken by terror, whose bodies are lacerated by want and whose faith is grievously tried by despair.

THE PRIEST AND PEOPLE OF THE PARISH IN THE READJUSTMENT OF DISPLACED PERSONS

Rev. Jerome Bielejeski, *Director, Diocesan Resettlement Committee, Diocese of St. Cloud, Minnesota*

THERE can be no doubt at this stage of the program for the resettlement of Displaced Persons, that it is not an easy task. We deal with the adult human equation in the establishment of social and economical relationships. We are transplanting a strange people into a strange land. In addition we have a language handicap to cope with. We are quite aware also of the fact, that there is too much to do in too short a time. Had we a few more years to use the experience we have acquired thus far in working with the D. P.'s with sponsors, with civic and church leaders, I am certain each one of us feels he could do a better job.

In the Diocese of St. Cloud, immediately after a regional meeting held in St. Paul, January 2, 1948, we proceeded to

interest Catholics in the sad plight of the Displaced Persons. We presented the urgent necessity, from the standpoint of charity and in the interests of sound economy and world peace, of inviting these hapless men, women and children to the hospitable shores of the United States. This was done through a letter to the pastors. It outlined the situation and invited their help to instill in the Catholics of the diocese an interest in the Displaced Persons. The Diocesan paper, because of the sympathetic interest and comprehensive understanding of the local editor, was an excellent instrument in educating and arousing its readers to the need of doing something more than merely expressing sympathy.

Once the groundwork had been laid and as soon as the Displaced Persons Act became law the Diocesan Resettlement Committee met immediately to make definite plans to put the program into action. It was decided to decentralize the project as much as possible. Therefore we planned the work on a parish level. The Committee felt it would be better for each parish to finance the transportation of the Displaced Persons who were given home and job opportunities in that particular parish. It was the general opinion that having given that much concrete aid the parish would have an equity in the case and that the interest of the people of the parish would thereby be more realistic.

It was foreseen that this would work hardship on small and particularly rural parishes so it was suggested that the larger parishes "adopt" the smaller and help them to finance their D.P. program. In general the system is working. However, the "adoption" idea has not worked out too well. I know of only one instance where a large urban parish gave a small rural parish $225.00. Nonetheless, I have been able to reimburse the W.R.S. promptly for the reason that the Bishop loaned us some money to use as a Working Fund and so far we have kept our heads above water. In the meantime our office has become a collecting agency. We collect from the parishes who in turn are reimbursed by the Displaced Persons. Where the parishes failed to establish a Fund (they are few) we collect from the sponsor, or from the Displaced Person directly on a monthly payment basis. We are not expecting a dollar on a dollar return. Some very few of the number who have left the diocese have refused to pay.

However, the most of them consider it an obligation and a matter of conscience.

The problems presented in the resettlement of Displaced Persons are so many and varied, a director cannot hope to cope with them single-handed. It has to be done with the cooperation of the priest and people of the parish were the Displaced Person is located. They have felt the ruthless, enslaving heel of dictatorship and come to us feeling that they have been deprived of their best years. The majority too, come with an exaggerated idea of American opulence. They have seen our soldiers spending their payroll irresponsibly and they have seen American movies, which unfortunately left them with the impression that all Americans are very wealthy and have scads of money to spend. When they arrive in the United States and have to meet our economic circumstances, as the average American, they become non-plussed and bewildered. They discover that they will not become wealthy overnight.

The adjustment on the farm is especially difficult. The Displaced Persons know of our five-day week and the eight-hour day in the cities and it does not take long for them to learn the industrial wage scales. They make comparisons and the farm opportunity suffers thereby because they inevitably fail to take into consideration housing and living costs. Two young men in Stearns County felt they were being exploited. They lodged a complaint. The pastor and some laymen explained the matter to them using comparative figures. That was about five months ago. Today they are still in the rural Stearns County and quite contented. The matter was not brought to the Diocesan Director's office at all. Another factor which makes it difficult for Displaced Person's to adjust in the country is their gregariousness. This is the result not only of their living and working together during their stay in Displaced Persons camps, but it also is due to the fact that their forefathers have lived in country villages for generations. To place such people on our American farms, where farm homes are from a quarter to three-quarter miles apart, is quite a new experience. It is best expressed in the words of a young husband who, when we were approaching their future home, remarked to his wife: "My what a hermitage! Our little Siberia!" The priest, the sponsor and neighbors can do much to dispel such loneliness by special efforts at neighborli-

ness. When this young couple arrived at their future home they found eight or nine men and women repairing and cleaning the house which had not been used for four years. Within a half hour the parish priest drove in and greeted them cordially. I noted from the general conversation that one neighbor brought a bed, another a kitchen stove, etc. I learned later that the home was adequately furnished by nightfall even to bed linens and groceries for a week. The housewarming took place that evening and I am sure that before the evening was over this couple did not think of their home in terms of a hermitage or a "little Siberia" but as a spot where American Catholics had demonstrated real neighborliness and true friendship.

Our difficulties are much greater where the local community is disinterested and the pastor "too busy to be bothered" or inclined to have the Diocesan Director do all the trouble shooting. Some difficulties need immediate attention. To delay is to magnify the problem. In such cases the pastor and neighbors can do much to smooth out the molehills before they become mountains. Due to their experiences, the Displaced Persons are a sensitive and suspicious people. We must treat them in an understanding and friendly fashion and allay their suspicions by kindness and justice. Among them we may find a number who become stubborn when, through misunderstanding, they feel that the sponsor is taking advantage of them. They may feel sorry for themselves, but self-pity must be nipped in the bud. This must be done at the outset whatever the psychological problem may be. Many sponsors have been disappointed because they did not realize that the Displaced Persons are not farmers according to American methods of farming. The American farmer must realize that at best they are farm laborers. The greater number are willing to work but the sponsor will have to exercise patience in teaching them our methods of farming. There are of course, some Displaced Persons, coming as farm hands, who will never make farmers or even good farm hands because they are not inclined to the farm and are dreaming of the time when they will be "liberated" to a job in a factory.

I hope I have not given the impression that the Displaced Person's are a failure in adapting themselves to the American way of farming. In St. Cloud, I daresay, we have met with a

good percentage of success. We cannot expect 100 percent success by any means. If time be given, if patience and sympathetic understanding be exercised the Displaced Person's will eventually get there. It may take some longer than others. I have in mind the case of a young couple and their two-year-old son who settled in a rural community. Before the war the young man had been a pre-medic without any farming experience—with not even a rural background. He had married after the war was over and it was impossible for him to aspire to a medical career. So he made up his mind to become a good farmer. He was willing, anxious and ambitious. After three or four weeks his farmer employer had enough confidence in him to leave, with his family, for a week-end visit and have his Displaced Person hired hand do the chores including the quite technical job of machine-milking. We feel that some day this young and intelligent lad will be a farmer in his own right and that long before his life is over he will possess financial security and the serene joy that living in the country affords.

As far as language difficulties are concerned we do not seem to have encountered much difficulty. Language is a handicap, but it is not an insurmountable obstacle. If the sponsor and the community are patient and helpful the Displaced Persons learn English in time. Quite a number of them understand English and some speak it. In many localities any number of Americans have at least a slight speaking knowledge of German. Due to a predominantly German population in our diocese we have possibly had less language difficulty than was experienced in many dioceses, since the D.P.'s understand and speak German. The urban areas have an advantage over the rural insofar as night classes in English can be arranged with ease. In rural areas it is very difficult and in some parts of a diocese impossible. The Displaced Persons may feel handicapped but in time they learn the language.

There are perhaps many more points which we could discuss but I hope that this will be helpful to all who are concerned with the happiness of the hapless victims of the last war who have lost everything –homes, families and their treasured liberty. May we, in a Christlike manner continue to show sparks of that charity which He taught us, and may it become a conflagration of love that will motivate Americans to do even more to allevi-

ate the sad lot of our brothers in Christ across the ocean. Their resettlement may present its problems. They may vex us and give us sleepless nights, but let us ask ourselves whether the Displaced Persons are not a much greater problem in Europe and where can this problem be handled better than in the United States of America. Should we as Americans and as Catholics be tempted to weaken in our efforts let us recall the words of our Savior:

"I was hungry and you gave Me to eat;"
"I was thirsty and you gave Me drink;"
"I was naked and you clothed Me;"
"I was homeless and you took Me in."

DISPLACED PERSONS AND THEIR PROBLEMS

Archie A. Skemp, M.D., *LaCrosse, Wis.*

EARLY one Sunday morning the telephone rings and a neighbor of mine in the country takes up the subject—"Hey, Doc—is this you? This is your neighbor talking. Why don't you get Americans to work for you? Those foreigners ought to stay over there where they came from. Keep America for Americans."

And so we have one facet on the multi-faceted displaced persons program; and if anyone involved in the work would disassociate himself from a sense of humor, or if he would forget man's heritage from the garden of Paradise he would find himself in a state of complete bewilderment. When I think of the complexities involved in the work that engages us, two words loom large—proper orientation or the vision we must have to face the issues squarely and correctly. We must have proper orientation in the economics involved, in the human relationship problems, in the realm of citizenship and in American indoctrination, in the education of the children and in the health of all—and lastly and most important of all—we must realize that God Himself and the commandments are in the picture to stabilize it and to justify it.

The economics phase is not an easy one—neither is it insurmountable. But definitely the answer to many of the questions arising can't please everyone. For some people are of necessity going to be hurt, but not too badly. Frankly, from a purely economic standpoint, all the displaced persons in all the European camps would do very nicely on the material that we Americans waste or destroy or throw away—waste stands out all over the nation. There are millions of acres of land lying idle, and millions more improperly cultivated that are washing into gulleys and ultimately into the oceans. We have demonstrated, that by the use of practical and easily applied horticultural principles, yields of vital crops can be tripled; witness the man who recently harvested more than 1,000 bushels of potatoes from one acre of land. An agronomist commenting on this achievement pointed out that one county could take care of the potato requirements of the entire nation. The Mississippi River which flows past my home town is one of the most beautiful creations from the hand of the Creator. If properly treated it would yield up untold tons of wholesome food. For years, however, the manhandling of this majestic stream has all but wrecked it. The adjoining forests have been destroyed and have not been replaced; the poor technique of farming has caused a good percentage of the top soil of the Mississippi valley to wash into its current; and to add insult to injury the cities adjoining the stream have dumped their sewage and their sludge into its waters so fish can't flourish. The nitrogenous material alone that has been wasted through unscientific and impractical disposal would be enough to restore millions of acres to high productivity. And so one could go on indefinitely. We could talk about mulch, and organic material and compost and scores of things involved in the economics and the arrogant wastefulness that sprawls all around us. Yes, we should keep America for Americans, a mighty challenge for all of us, but God bless me, we are not going to accomplish that by keeping a few half-starved displaced persons out of the country. In fact, I think it more likely that if we would heed the lessons of thrift and conservation that some of these people preach we could do a much better job of saving the country for the real American—the American Indian, who will probably have to take it back if we won't do a better job of taking care of it. No, I don't really believe that any good proof

could be advanced to indicate that the acceptance of good Europeans into our economy is going to affect it adversely. Contrarily, it is my earnest conviction that the whole country will be benefited by the impact of their characters which were so measurably affected by poverty, thrift, and conservation.

And next we come to the proper orientation in the field of human relationship. This is a real knotty problem. It is hard to plumb; it concerns itself with the veneers and shams and affectations of life. It is involved in the caste system and in the problem of superiorities in certain nationals. It has to do with men and women who have all the luxuries of life, and who can't understand why millions are dissatisfied with less than sustenance. It has also to do with forces like ancient feuds that impel one people to hate another; a German to hate a Pole, a Pole to hate an Ukranian, a white man to hate a negro, an American military man to label a Japanese as an inferior and soul-less animal. It has to do with all of man's inhumanities to man, and is concerned with such basic weaknesses as pride and avarice. It has also to do with man as the temple of the Holy Spirit and as a child of God; and as man, the brother to every other man in the whole world and as a kindred spirit in his soul to all the other spirits in all the universe. Proper orientation is easy here, if one simple word is remembered, it is the word love, most powerful and most glorious in its manifestations on Calvary. God help us to keep enough of it in our hearts so we can help unfortunates and can yield to them the essentials in life before we ourselves are swallowed up and destroyed by too many of life's luxuries. God help us also to see in the displaced person a close relative of our own, a brother in flesh, a co-equal if not a superior personage. Through the eyes of faith, God help us to see Christ in him, for He could be there. If we can succeed in this discipline we shall have no difficulty in the realm of human relationships. However, should we find it too hard to understand, a ten-minute meditation on our own foibles and weaknesses should dispel difficulties that might remain.

The next effort at proper orientation is the indoctrination in American citizenship of people from Europe. Just how much communism these people have mixed with Christianity would be anybody's guess. No doubt some of them through contacts and a controlled press have acquired a bit of communistic philosophy

that must be shattered. This is a job for everybody, the clergymen, the press, the school teacher, the professional, all must lend a hand in this all-important job. Most of these people hate communism as they hate the devil. They have a realistic attitude about it. Sophie's husband died as a prisoner of the Russians, their land was confiscated, her five brothers were robbed and deported to Siberia; Leo has seen his sheep and his cows carried away and his house destroyed; Joe Fischer has had his law practice wrecked and his estate confiscated—and so on down the line. Everyone with the same story. The story of hatred and of injustice and of retribution; and everyone with the feeling that he would welcome the chance to help to destroy Stalinism or communism if fate would but give him an opportunity to do so. So with this type of fire in their hearts they should have little difficulty in accepting the American way of life and helping fight back any attempt anyone might make to overthrow our government.

Our next consideration is probably the most important of all—the education of the children. The children personify the hope of their parents; their victorious deliverance from a life without a future; their stifled dreams to establish families in accordance with the words of the liturgy of the Mass on the day of marriage. On the one hand—from the point of view of the displaced families—the children, through their education, will replant the family in the community and reestablish its place of respect among the peaceful families of the world. On the other hand—from the point of view of America—the children will strike out for themselves, as most first generation Americans have done, bringing industry and vigor along with the culture of their parent nation.

Our responsibility here is comparable to our responsibility as citizens of a democracy whose activity as protector or traitor of democratic government will decide the strength of our country. The children will one day be citizens in accordance with the principles they are learning now in school, and to a great extent in partnership with the American children who have befriended them and who will wean them away from the foreign element which will always exist to some extent in their parents' political and social mental-habits.

Education in the true sense of freedom, education in the moral law, education in religion, as well as education in the geography of the United States and its government—this is what the parents of displaced children did not have, and because of the shame to which their nations have come, this is what the parents are so concerned that their children should get in their new homeland. It is a thrilling opportunity to inspect our fundaments with them, to compare our sources, to define our boundaries and share our purposes. Who is blind enough to overlook the end product—a new American out of the rubble of Europe, a better American because of the ingredients and struggle of his background?

Most of the displaced persons' children will continue the simple sciences of their mothers and fathers. These are things America forsook in order to achieve its chrominum-plated civilization, things we put in the category of culture—not as opposed to civilization, but as its mother and handmaid. The color and strength of our country in its first century were due to the strong mingling of the various cultures of Europe. We advanced to the industrial age and left the small workshop for the factory, the simple farm kitchen for the complicated and electrified city one. Buttons did our work and a bevy of machines were invented to do our chores for us. Most of us speak nostalgically of home-made things; we admire the jacks of all trades who are more scarce than ever now; worst of all we make hobbies out of the crafts which formerly supported the home on the same grounds.

The displaced persons are a gift to America in this sense. They come from small and simple manners, for the most part, and thus they have the versatility of men who must make for themselves or go without. Thousands of Americans supporting the back-to-the-land movement with such a conscious effort would marvel at the natural and artless way these people cook, keep and decorate their homes, entertain themselves and their friends, solve their minor work problems, and in one day do very well the work of professional carpenters, cattlemen, mechanics, shoemakers, and farmers.

The American way, of course, is specialization. America tempts the displaced person to specialize, without realizing what specialization has cost our country. We who are in a position to

give these people the opportunity and materials for work and life are in great need of properly orienting ourselves, on this point, for it is obvious that this is where we learn from our brothers, where we are on the receiving end. For them and for us, for our communities in general, their knowledge of arts and crafts will be utilized and as a result of their work the displaced persons will find their places here.

Finally they will be wholly accepted. At present they are a people of striking national characteristics, whom inter-marriage, among themselves, has only buffed into a more glittering and separate type. As they become fused with the American community they will become toned to American manners. Likewise, their marriage with Americans will infuse new blood into the community and also hasten the correction of certain maladjustments due to their six years' life in the camps and on the roads of occupied Europe.

And lastly a few words on proper orientation in this problem as God's problem. We often hear about the Iron Curtain—and many people are trying to guess about the various activities behind it. On the basis of some of the guesses, too, international and moral policies are frequently formulated. But God, too, is behind another iron curtain that we try to penetrate with the eyes of faith; and the crux of godly living, is living to please God. That is really the ultimate. And along the way of life we often stop and ask ourselves if certain of our actions really are pleasing to God. Many times we hesitate to say that they must be, for many times we try to hypnotize ourselves into believing that some of our pet vices are virtues. But in the matter of the displaced persons, we can have no doubt. Treating them kindly and sympathetically must please God. Transporting them from a realm of communism, atheism and materialism to a place where freedom of worship is recognized, where divine sacraments are administered and received, and where public worship of God is the custom—that, too, must please God. But the antitheses of these must also be considered. Here, too, we should have no difficulty in finding our answers. For it would be plain to anyone to see that allowing whole families to live in small rooms, to subsist on sub-standard rations, and to have nothing to do when tremendous America is almost unoccupied—that certainly

would not please God, and would not bring God's blessing to America. So stripped of all technicalities, stripped of the questions involving housing shortages, union labor, unemployment, transportation, education, language handicaps, communistic indoctrination and everything else, the question, in its stark nakedness can only be answered when we answer this question—do we really want to serve God? We all have the answer ourselves. So let's pull out of the doldrums, knock over some of our own prejudices, bolster up our weaknesses, and lend a hand to our brothers in distress. And in the eternal scheme of things this is partaking of some of the eternal and infinite goodness and mercy and justice of God, and might be the factor involved in our own salvation. May God, the Father of all, guide us right in this work.

NEIGHBORHOOD ORGANIZATION AND THE PREVENTION OF DELINQUENCY

Rev. Robert E. Gallagher, *Executive Director of Youth Counseling Service, New York, N. Y.*

THE Church's concern for the individual soul, especially the delinquent, finds its best and most effective expression through the parish, a neighborhood organization and the basic unit of Church organization. The parochial or neighborhood approach to the prevention and control of delinquency is important because delinquency cannot be properly understood nor effectively combated apart from the social forces which spawn it. Specifically, the influence of the gang on a delinquent youngster is extremely powerful and an equally powerful influence is required to raise the individual follower above the level of the gang.

What then is being done on a parochial or neighborhood level in the prevention of delinquency? In particular, how are the parishes and other neighborhood organizations tackling the problem of the gang?

In an attempt to learn some of the answers to these questions, a preliminary study was made at the request of the National Conference of Catholic Charities. A questionnaire was sent throughout the country to approximately forty parishes and

neighborhood organizations where it was believed that a delinquency prevention program was set-up and where some efforts were being made to work with gangs. General background information was requested on the neighborhood, the families, the organized recreational programs, as well as information about the youngsters themselves, the schools they attended and the extent of their delinquency.

Three pertinent questions were asked about the parochial or neighborhood program: the manner of initial approach, the use made of leadership present within the groups, and the manner of general approach to the gang and its members.

Nineteen completed replies were received both from large urban centers such as Newark, Los Angeles, Detroit, Chicago, Washington, D. C., Cleveland, San Francisco, St. Paul, Harlem and Brooklyn, New York; and from less congested communities such as Oakland and Menlo Park in California, Garwood and Trenton in New Jersey and Burlington, Vermont. No replies were received from rural areas. The study admittedly represents a small sampling. A compilation and summary of the replies have been made and the preliminary study based on these replies is available.

The background information received, presents a composite picture of run-down, congested, racially mixed-up neighborhoods; disorganized, poor families; confused, deprived youngsters not getting along well at home or at school, a nuisance in the neighborhood and frequently within the arm of the law. The study further indicates that the gang means a lot to youth in such surroundings and represents a challenge to those working in these parishes and neighborhoods.

A study of the replies to the question on the manner of initial approach to gangs or unaffiliated youth groups, makes it evident that a number of factors militate against establishing effective contacts. In spite of these hindering factors, however, valiant attempts are being made to contact gangs and street clubs in the neighborhood. The study reveals that there is no standardized initial approach nor guaranteed formula for success.

The second specific question asked in the study deals with the constructive use made of indigenous or natural leadership within the group. There is recognition given in the replies to

the advantages of having one member of the gang, especially the natural leader, work on other members. They understand the language, needs, problems, feelings and attitudes of the group. Gang leaders can go where priests and other adults cannot go and are always on the scene of trouble.

The replies indicate varying and contradictory views as to the most effective methods of using natural leadership. Some prefer to work solely with the leaders. Others feel it is better to get to the whole group through the leader as quickly as possible. A study of the replies makes it clear, however, that natural leadership within the group is effectively used to modify the attitudes and the activities of the group.

The final question of the study asked for recommendations on the general approach to gangs. Most of the replies dealt with the general approach to the prevention of delinquency in the neighborhood. The plans, programs and practices presented are legion and reflect different concepts as to what causes delinquency and how it can best be controlled and treated.

A few replies dealt with the general approach to the gang itself. The Tompkins Park Youth Leadership Project, Brooklyn, N. Y., employed a trained group worker to work directly with the gangs and their own leaders in their haunts and hangouts. The Gang Leader Project of the Youth Counseling Service of the Archdiocese of New York worked exclusively with gang leaders away from their own immediate environment. A third specific approach is being attempted in Newark, New Jersey by a group of volunteers who work in a parish directly with known delinquents and through the delinquent with the gang of which he is a member.

The preliminary study on Neighborhood Organization and the Prevention of Delinquency clearly indicates that much is being done, and done well. There is no doubt that much more is being done which is not reported in the present study. We have only begun to scratch the surface in this area. It would be certainly worthwhile to collect additional down to earth data, to make more definite the problems involved, and to share with each other proved techniques in Neighborhood Organization and the Prevention of Delinquency.

No matter what the approach, the primary motivation and ultimate goal of the Apostolate to the delinquent remain the same, to bring Christ to unhappy buffeted, rebellious youth who know Him least yet need Him most.

INITIAL APPROACH TO LEADERS AND/OR GROUPS

Rev. Thomas E. Lacey, *Assistant Archdiocesan CYO Director, San Francisco, California*

BE it known from the outset that the statements made in this discussion paper carry no more authority than the personal experience of the speaker. That experience is quite limited and provincial. It is limited to experience in two cities, San Francisco where I grew up, and Oakland, in which I have worked since Ordination in 1943. It is provincial because this marks the first time I have ever been out of the State of California.

To my mind, there are two fundamental premises or assumptions that are basic to a discussion of the approaches to juvenile delinquency.

> First: That the Roman Catholic Priest possesses either by reason of his Office, and/or by reason of his training, the most thorough answer to juvenile problems in his Community.
>
> Second: That the Community in general, is astoundingly confused as to just precisely what Juvenile Delinquency is. In the utter confusion, there is much misplaced effort in attempting to combat it.

The first thesis, the place of the priest in the approach to the delinquent, is the burden of the paper, but I should like to give a moment to a consideration of the general mental confusion with regard to the meaning of "juvenile delinquency." There are those who use the term for any disturbance to the even tenor of the ways of social decency. Some suspect delinquency whenever they experience the pungent odor of garlic; still others tab as "delinquent" any upsetting of what "decent" people think forms the mandates of the Bill of Rights.

With such confusion one becomes discouraged and disappointed by the approach of various groups to the problems of

delinquency. Strangely enough, the popular notion of delinquency does not touch on morality as such. The Church, however, claims that delinquency is a problem involving the moral law, the Ten Commandments, the Laws of Nature, and the Law of Conscience. She has had this answer for 2,000 years and her official representative is the parish priest. It is our claim that the parish priest should make the initial approach to any gang problem in his parish. It is our further opinion that he best make this approach to the group, not just to the leader. Every leader in the projected program must know what he is doing. Working with gangs is plenty serious business. Priest or layman, "you can't give what you haven't got." It is a tremendous help if the leader has lived through something in the way of the "gang" stage himself.

It is our claim that the parish priest should make the initial approach to any gang problem in his parish. I don't think that statement needs any decorating.

The very initial approach is to the GROUP. I think I explain this stand below.

"Professionalism" strictly not wanted! This is no job for a student of the other-half, who makes his way below the tracks with the "poor little beggars" attitude. If he doesn't hurt your program, certainly look for the poor fellow to get hurt himself. This is a twenty-four hour job every day. As one priest says, "Be a Saint, give them the best of your life, live with them, pray with them, play with them." Search the Parish census, or reasonable facsimile. Look into police records, national census, labor statistics, etc. Thoroughly weigh national, racial, religious, family and working conditions of the people. Be extremely cautious about publicity. Never let a newspaper ruin your approach by publicizing you. Sure, you're a good copy, but not their copy! If you "telegraph" intensions to be a Gang Buster, you immediately set up a brick wall between you and the gang you want to meet. Get your program ready as you are looking over the field. Look around for program suggestions, consult Boys' Clubs, etc., "heckle" the local Recreation Department for all the recreational facilities you can beg, borrow, or steal. You'll need everything.

Start "living in" the area. Quietly observe the kids in action in playgrounds, haunts, homes, soda fountains, schools, street

corners—any place where you could be reasonably expected to go. See them in action first. Don't artificially transplant them immediately into your Center. Take it easy and slowly. For Heaven's sake, don't expect them to come in by themselves because you have just put up a sign—"St. John's Center." The only ones who will come in are those who will wreck the place. Just as you don't go fishing in a rain barrel in your own backyard, you don't "fish" for little gangsters with a blaring juke box in your hall.

When you've studied the gang, pick your leaders. Pick them out of the gang carefully. Yessir, every gang has a leader, for better or worse. Pick him off. Study him from a distance, then look him over up close. If he is "you guys follow me," has personality, pep, loyalty, and a reasonable amount of reliability, start working on him. As he starts to come around, find something you can do better than he can. Don't put the gloves on with him unless you're awfully sure you can lick him! I've resorted to taking a couple of the tough guys up to the High Sierras on pack trips where I knew I could get them up to ten thousand altitude and hike them sick as dogs. I've invited them up on one of our Ski Trips and egged them on to trailing me down a steep slope where I knew they would almost break their necks. Of course, these same kids can hike and ski rings around me now, so I resort to mental trickery to keep them in line. Once you get a leader sold on you personally and can depend on him, you have concluded your initial approach. You are now in "business."

It might be enlightening to hear that our CYO program in Oakland is relatively small. There are at least seventeen priests younger than I in the area with whom I attended the seminary. It is strictly "family style." At least four of these men have done ten times as much work with gangs as I have. Some four years or so, ago, our CYO in Oakland was strictly "pick up" team variety. Various priests became interested in forming a league. I happen to have been located in the worst gang area. We started making up inter-club leagues between parishes. Looking the field over, Father Eugene Shea, Archdiocesan CYO Director, asked the Archbishop to set up an Oakland CYO with one of the priests as full time Director. For reasons best known to themselves, they chose the one who had made the most mistakes, had the most

fights with the Probation Department, and who knew the least about kids. It was "You know who!!"

As a tribute to the priests in our area who really do the hard work, and as a playback to my first thesis, to every priest in youth work on the "ground level," I say this: When you find the gang haunting your confessional, when you turn around at the "Dominus Vobiscum" of your Mass and spot the motley crew right up "front-and-center," when you find them "muscling in" to the privacy of your Holy Hour or Visit, or ogling you from an aside angle as you tell your Beads, don't look now, Brother, but you have become the best single antidote to juvenile delinquency in your neighborhood. The psychiatrist, the policeman, the group worker, and every technician in the Council of Social Agencies would give a million dollars to have one tenth of your influence over the soul and heart of the toughest rowdies in your gang.

For the kids' Priest, it's hard to talk about initial approaches. The time between your first meeting with a kid and your landing "smack dab" into the center of his heart is so short that not even you can stop and analyze it. Yep, Padre, like it or no, you are the initial approach. It's not because you are you, a reg'lar guy, or such other drivel—it is mostly because you were preceded into the Priesthood and into the life of your Community by Giants of Community Welfare, the Parish Priests who went before us as other Christs.

INDIGENOUS LEADERSHIP WITH "GANG BOYS"

Leo Loughlin, *Formerly Field Director, Tompkins Park Youth Leadership Project, Brooklyn, New York*

In February, 1947, the director of a neighborhood settlement house reported the following conditions to exist in a rapidly deteriorating section of Brooklyn: gangs of boys have so damaged our building and have so frightened our members that we found it necessary to close; street fighting has become so intense that adults have formed themselves into a vigilante committee to protect their wives and children; four hundred white and

negro boys fought almost every night for the last few months in and around an abandoned brewery; long time residents are preparing to move because they feel that their children are not safe on the streets; business men complain of constant vandalism and stealing.

But in September, 1949 the following report was submitted by an extension worker of another settlement house in the area: "there no longer exists on Pulaski St. or its contiguous environs the destructive, vicious, and bellicose gangs of the past. Negro boys play in the empty lot next to the Pulaski St. Boys' clubhouse. A few years ago a negro youth would not be able to walk down Pulaski St. unmolested. Today Pulaski St. is just another street in Brooklyn."

These two reports show that in some way changes have been brought about in this neighborhood. How did order, peace and tranquility emerge from disorder, violence and destruction? What methods were used? Were the boys all arrested and sent to reform school? No, only one had the misfortune to end up in jail.

Generally speaking the problem was met by social agencies, the community, and the boys themselves. Specifically, a field worker was sent to the area to contact the so called "gang" boys and work with them in their haunts and hangouts. Adult leadership was encouraged by the formation of a neighborhood council to give support to the worker and to represent the neighborhood to the boys. Individual leaders were used to do particular jobs directly with the boys. A clubhouse proved to be a valuable tool in effecting these changes. A program of activities was important as it gave clues to personalities and also kept the boys interested and busy. But indigenous leadership proved in the end to be the most important not only while the field worker remained in the neighborhood but also after the project actually ended. The leader continued to hold his group together in a well-organized, responsible club with a definite program and morally good purposes.

But what about this leader? Was he waiting for the worker when he arrived? No, anyone who has done this kind of work must realize that a leader is not waiting and ready for you, that is, a leader who can lead in constructive activities. You will find

many so called natural leaders in a group no matter how small it may be. In fact we found in our experience that there were as many natural leaders as there were activities in which the gang participated. When they fought they had one leader. When they went to parties, shows and dances they had another leader and frequently different individuals. When they played ball they had still another leader. We feel that leadership in gang boys has been too closely associated with negative behavior so that we refer to a boy as a leader in a gang only if he performs destructive acts. Usually we refer to the leader of the gang as the boy who started the fight, or who stole first, or who at least planned the delinquency. We never heard anyone especially the police call a boy a gang leader because he planned a successful dance or pitched a softball game. Usually you will find the leader waiting for you but he will seldom be the one who can lead his group in worthwhile activities. The Harlem Youth Leadership Project seemed to have learned this early in their experimental work because soon after they began to work with a gang an election was held and new leaders chosen.

On the other hand we do not follow the thinking that leaders are never actually known even by the members of the gang itself. We were made to believe that the identity of leaders was secret but that concept together with the idea of rigid gang structure was totally unfounded in our project and even in Harlem there is beginning to be some doubt raised about it. The police were following that idea for awhile and were convinced that if they caught the leader the gang would disintegrate. But actually the removal of the leader only tended to make the gang more dangerous because other members then began to compete with one another for leadership in negative activities.

Our experience shows that the gang did not have a definite leader who controlled all the activities of the members and ruled with an iron hand. The inner core of about five or six boys started most of the trouble of fighting with other groups. But their leader certainly had no control over the other 200 who helped finish the fight except perhaps at the time of the fight. They might not even see each other again for several days. But still they all felt they belonged to the same group. One boy told us one day that he did not like defeating another team in baseball who had several members of the core on it because after

all they were his own. Why did these others come to the aid of the core? Perhaps the excitement is responsible because really they had little else to look forward to. Monotony is a catalytic force in such a neighborhood.

It would seem that in order to control the larger group it would only be necessary to control the trouble makers and it logically follows that the entire group would be controlled if we guided the leader. But unfortunately it is not that easy since the leader, coming back to our previous thought, of this core is usually a leader only in negative behavior. Therefore we were faced with these alternatives; work with the leader toward constructive goals and then assume that the others will follow him, or work with the entire group and try to develop out of it a leader who is both acceptable to majority and able to work toward constructive goals. Our project was experimental so we tried both methods and found that so-called leaders of the group faltered badly and failed to get any cooperation from the majority, except in fighting. They did not have the interest nor the ability for real work. They refused to take on real responsibility. Perhaps if time was no factor in our project we could have worked intensely with the small group on a case work basis and accomplished something but we had no idea how long it would take to effect such a change in their personalities since from observation it was apparent that they were pretty sick boys. When it was evident that we were not getting far with the apparent leaders working with the entire group we began to look around for a new leader. Our problem was not finding *the* leader but *a* leader.

Despite the lack of good leadership Club Caliph as it was now called continued to exist, and even at times to prosper. Actual dues paying members reached about 60 at one time. We were certain, however, that only the presence of the field worker and the support of the Neighborhood Council were keeping the group organized along constructive lines. There was constant hostility between members and cliques and they were forever at swords points. But the boys met their own full financial responsibilities and even had several hundred dollars in the bank.

Several months after the club opened, Joe, an older brother of another member in the core of the group, was invited to join because he was a good friend of some member of a rival and

hostile gang from another neighborhood. Although he was quiet and had little to say at meetings he took part in most activities. We began to observe him more closely after an incident in which he seized a .22 rifle from a member who was planning to use it on another member and smashed it into pieces. On the next day both parties came to him and thanked him for his action. It was apparent that he was well liked by most of the members. But on the other hand could he take leadership, be able to plan and carry through. Although a Catholic he never went to Church, but he had a relatively good moral code and had a deep hatred for thievery and communism. It was no surprise that he was elected Vice President of Club Caliph at the next election of officers. But this was a test of his ability since one of his duties was to head all committees. His first job was to conduct the Club's first big dance outside the clubhouse. He worked hard and so did all the others, so that it was both a social and financial success. In spite of the success of the dance Joe still was reluctant to take on any added responsibilities. He seemed to realize that being President of such a group had many dangers in it both from police and other groups. Joe and I became better and better friends. We talked about the neighborhood, its needs and problems. Joe had no broad social outlook. We doubt if he could even spell the word social. And yet he had a deep understanding of the other boys and their problems. He knew almost from the beginning that we were in the area to help the boys, or as he would say, "to keep them straight." Frequently when a member would commit some act detrimental to the club, the others would attempt to drop him from membership, but Joe would plead to keep him in. Before such a meeting he would come and ask us if the club was primarily for those boys who were "bad." We would assure him that we were most interested in those boys who needed us most. Joe continued to try to help those boys and managed to keep them close to the club where we could "keep an eye on them." Joe liked a glass of beer and many nights after a meeting we would sit in a local bar and grill and talk over the club and the neighborhood.

Finally about a year ago a crisis was reached in the club. One clique opposed another and many members threatened to quit. Joe seemed to be the only hope of holding the club together and when he realized it he agreed to run for President

at the next election. He was almost unanimously elected and continues until the present time to hold that office. Club Caliph still carries on with no sponsorship and with no adult supervision.

Joe as leader of the club was used in many ways to help bring about some of the changes indicated in the beginning of this report. We have already discussed his remarkable interest in all club members especially the "trouble makers." He used to take this responsibility and then if he felt he was not succeeding he would "refer the case" to us and say "he needs your help." He enjoyed arguments between members over club policy but if the member became personal and threats were made he would get the opponents together and go to movies or for a beer. He would reprimand a member for his conduct as it effected the club but would take the same fellow with him for a ride in his car to Coney Island. We believe that he was a big factor in the modification of attitudes of members of the group. Naturally both Joe and we were unsuccessful in winning over some of the members who never fully cooperated. As a leader Joe had many failings but then who has not. However, he was interested in his club and his community and he was liked by the boys and the adults of the neighborhood.

Joe, as President of the club, naturally had much influence with younger boys in the area who were only too anxious to follow in the footsteps of the group. He made no attempt to form a junior group because he actually was opposed to formation of gangs. But he was interested in younger boys and talked about playgrounds and ball fields for them. He took no particular action in this direction as he felt that was a job for the adults in the area. But he did attempt some preventive work as far as fighting and the like was concerned. Smaller boys were just as anxious to start trouble as the older boys had been. Joe would defend them if he felt they were justified. But if they were in the wrong they had better stay out of the neighborhood for awhile. Joe also had the reputation of being the best fighter in the neighborhood if he became angry enough. But he never relied on this ability as far as club activities were concerned.

As far as other gangs were concerned Club Caliph had no trouble mainly because of Joe's status not only in his own group but also in a neighboring group which had an even bigger reputa-

tion in Brooklyn. Whatever incidents occurred he quickly took over and brought the parties together for an understanding. He realized as we all do that once one gang attacks another the situation becomes desperate in the inferno of revenge and hatred.

Probably the most successful part of the project was the relationship set up between the boys and the community. Our plan was to impress upon these boys that their community was interested in them. Their action expressed their rebellion against the neighborhood. But if it could be shown to them that the community was interested perhaps their attitudes would change. The Neighborhood Council had been constituted with prominent people of the area as members including the pastor of the Catholic church. They had the funds at their disposal to help boys defray their expenses. At first the leaders would meet with a special committee of the council to discuss such matters. The leaders and council worked together on two raffles one to support Club Caliph directly and the other to support the council. After awhile Joe and others attended some of the general meetings of the Council. They actually worked together to clean up an empty lot next to their clubhouse so that children could use it as a playground. At Joe's invitation the council held meetings at the clubhouse. To say that all members had become community-minded would be false and even Joe began to lose interest in the council after it became interested in matters not directly concerned with the boys.

Another change was quite noticeable especially to the Secretary of the Brooklyn Council for Social Planning who was present at the club one evening as a visitor. The boys not only had no respect for police and authority but they were hostile toward police. They resented their tactics of searching them and scattering them whenever they gathered together. Actually they hated all cops. Joe seemed to be no exception, although he was not opposed to law and order. Naturally cops frequently called at the club to look it over. Joe was used on every occasion to talk to them, to tell them about the club and the like. They began to know him and after awhile two officers became quite friendly, and would stop in to play cards or to get a drink of water. Much of the antagonism was disappearing and all policemen were welcome. The secretary mentioned above noticed a policeman come to the front door of the club and was certain

he came to arrest some one. The policeman opened the door himself, said, "hello," to one of the members, removed his coat, sat in one of the easy chairs, took out a cigarette, and read a magazine. Other members playing cards in the club did not even look up as he entered. When the project ended the police were so informed and a meeting was organized between Joe and the Director of the Police Athletic League for the precinct, who had the responsibility for all such clubs in the area. However, the only thing that ever developed was a series of softball games between Club Caliph and the Police team in which the boys accused the police of cheating.

One last item should be mentioned which concerns the attitude of business people of the area who had complained bitterly about the boys. Whatever little business the club did with stores the leader made certain that the store keeper knew it was the club that was paying its way like all other responsible people. If any complaints were made about members the leader always paid a visit to the store to get facts first hand and to straighten out the matter. For our second big dance in February, 1949, we published a souvenir journal and the leader with a small committee covered every store in the area both to interpret club's purpose and to get ads. They obtained twelve pages of ads from businesses which only two years ago wanted them all arrested.

Today the club still exists in new quarters with enlarged membership and an active and constructive program. Joe is still President. Without him or an indigenous leader like him Club Caliph would be no more.

Let us conclude by quoting from the same report of the extension worker mentioned in the beginning of this talk: Sammy of Club Stardust declared "If the neighborhood council refuses to pay the rent for our clubhouse we'll make trouble in this neighborhood again. We'll begin jumping a few negroes again and then the fun will start." Without hesitation, Louis, secretary of Club Caliph, retorted: "If you guys start any trouble there will be some busting of heads and we'll do the busting and the heads will be yours." Joe, the President of the club, backed him up. The members of Club Stardust said nothing—they did not have to. Their countenances showed that they would not dare antagonize Club Caliph. It is an indication that Club

Caliph has secured a sense of community welfare and that they are mature enough to remain self-governing and no longer require adult leadership.

GENERAL APPROACH TO THE GANG AND TO THE NEIGHBORHOOD IN THE PREVENTION OF JUVENILE DELINQUENCY

JOHN S. GIBSON, *Catholic Youth Guidance Board Archdiocese of Newark, New Jersey*

I BECAME associated with the Youth Guidance activity in the Archdiocese of Newark in January, 1945. There followed a brief period of orientation to the purpose and methods of the activity and soon a day came when Father Coburn, our Spiritual Director, gave me the name, address and case history of a juvenile delinquent and sent me out to get my feet wet.

The boy, whose name is Sal, was fifteen years of age, the oldest in a family of four, of Italian parents. He had a history of uncooperative behavior at home and school, specifically truancy, physical attacks on teachers, fellow pupils and siblings. His case history, which was supplied to us by a child welfare supervisor, added that the boy had leadership qualities. However, the case history was not quite up to date. At the time of my first contact with Sal he was on probation for assault and battery committed on a neighborhood boy.

I visited him at his home and outlined my plans for getting a Youth Guidance program started in his parish. I told him that he had been referred to me by the Welfare Supervisor as a young man with leadership qualities who might be willing to help me. The interview took place around the kitchen table in the presence of Sal's father, mother and sister. While I was talking Sal wore a sullen expression, with eyes downcast and made no response. I asked him if he knew the Welfare Supervisor and without raising his eyes he said, "Yeah, she's nice, I like her." At that point his mother became irritated and angrily said, "What's the matter with you sitting there like a dummy? Tell the man you'll do whatever he wants you to do." Sal replied in a loud voice, "Is this something I have to do. I don't have to do

anything if I don't want to." I intervened quickly to say that there was nothing compulsory about it, and that I wanted him to feel free to choose one way or the other. Sal looked at me for the first time and replied civilly "What is it you want me to do?"

I felt that I could make more progress if I could talk to the boy away from the pressure of his family group so I asked him if he would like to visit me at my home to discuss the project more fully. He said, "It's O. K. with me, when should I come." I said Sunday morning after 10 o'clock Mass would be fine for me if he could make it. Sal said hesitantly that he would prefer some other time. His mother said, "Why don't you tell the man why. No, you're ashamed to—it's because he stays out so late Saturday night, and him on probation too, that he sleeps all day Sunday and turning to her son she said, "Who are you to say it doesn't suit you. You should visit the man when it's convenient for him not you. Just you get up early this Sunday morning and Mr. Gibson will take you to Mass with him. It'll do you good."

Sal, wearing a tight-lipped stubborn expression, hung his head and made no response. I said that the mother's proposal sounded good but I would prefer that Sal make up his own mind. At that point Sal hit the table with his fist, looked at his mother and father and said emphatically "It's nice to meet somebody who thinks I have a right to make up my own mind." Vehemently he went on, "around here I'm not supposed to have a mind of my own. It's, Sal, you've got to do this, Sal, you've got to do that and no back talk and no back talk." Then turning to me he smiled, put out his hand and said, "Shake, Mr. Gibson, it's a date."

Sal kept the date and we attended Mass and received the Blessed Sacrament together. After breakfast I defined the kind of help Sal would contribute to a Youth Guidance Program in his neighborhood. His response was, "I don't know what good I can be but I'll try. Maybe you thought I acted funny when you came to my house, that was because I thought you were a cop. That's why I clammed up. I didn't know what the deal was. Now that I know you better I want to be honest with you before you waste too much time on me. I've got a bad reputation in my neighborhood. How would it look for me to be arguing with the gang that they should go to church with the reputation

I have. They'd say, 'What're you giving us, you've never been to church yourself since you made your first communion,' and that's the truth. Today is the second time I've received in my life, (once four years ago). Around here none of the gang goes to church. They think church is only for sissies." I let Sal see that I understood this to be a real problem but one I might be able to help him with. I suggested that we both think about it and get together again soon to share our ideas for coping with the problem.

During the two months following this interview I met with Sal alone once a week. My purposes for these talks were:

1. To gain his confidence.
2. To provide him with opportunities to discuss freely his social problems and help him find new and more satisfactory ways of relating himself to authority.

The results of this activity were as follows:

1. The boy took action to gain readmission to a school from which he had been expelled for his violently aggressive behavior. This action consisted of contacting those teachers whom he had offended, making apologies to them for his offenses, and assuring them that he was now a changed person. He was readmitted and from that time until he left school some nine months later his attendance and behavior showed improvement.
2. His parents said they noticed quite a change in him. They described this change in terms of "He's easier to get along with. He's acting thoughtful and grown up." He's actually going to church on Sunday not every Sunday, but then he never used to go at all.
3. He motivated other boys to form an athletic and discussion club to provide me with opportunities for carrying on my youth guidance work. This group has been meeting twice a week for about 18 months. In the beginning, as I described earlier, Sal was afraid that the gang would ridicule him if he attempted to arouse their interest in religious matters. I helped him think through this problem with the result that he planned a campaign of "taking it gradually like in the beginning. Talk to just one of the gang at first and when I get him won over that will be two guys you've got. Then the two of us will go to work on one of the others and pretty soon we'll have them all down there."

The campaign met with little success insofar as its effects on his gang were concerned. He was able to interest only one of the

gang who is still a member of my group. The others he said were "too far gone." Then he began forming a group composed of boys between the ages of 10 and 14 whom he said would end up in jail if they kept on getting into trouble. In order to provide the boys with some incentive for coming to the group meeting he suggested that we organize a recreational and sports program as part of the youth guidance program. This worked out much better than meetings solely for the purpose of group discussion.

The number of boys who participate regularly in bi-weekly activities, have "joined up," but whose attendance is irregular is twenty-five. The group is composed of boys who (1) Stay on the right side of the law but who admire those who commit violations and get away with it. (2) Boys who have committed violations but have not been caught, or if caught got off with a warning. (3) Boys who have been arrested and put on probation. All the boys suffer from a lack of religious education.

In the beginning my role in the group was one of a friendly adult interested in helping them. My activities consisted mainly of:

1. Establishing friendly relations with the group and helping develop good relationships with each other.
2. Suggesting topics for discussion.
3. Providing non-directive guidance for the discussion.
4. Counseling individual members who sought my advice on questions or personal problems relating to their homes or school life or difficulties with making a satisfactory adjustment to the group.

Later I gradually put more responsibility on the group for the conduct of the discussion and sports and play activities.

THE CHILD AND THE COURT

Honorable Victor B. Wylegala, *Judge, Erie County Children's Court, Buffalo, New York*

THERE are so many varieties of children's or juvenile courts, with powers and jurisdictions so different that it is not surprising that the social worker going from state to state, or even from one section of the same state to another, is confused. There is neither uniformity of law nor of practice. Schools of social

work, when they do attempt to cover in their course anything about court procedure, do so only superficially or according to principles laid down by theorists.

There are social workers who distrust and fear the court. Courts are accused of ever seeking more and broader powers—of attempting to control the work of social agencies by dictation or interference. We are told that some judges want to administer training schools, social agencies and to select the particular foster home or school for the child. Others complain that the courts are too legalistic.

On the other hand, some judges regard social workers as a group of idealists and dreamers who claim to have solutions for every social ailment, provided the client follows blindly, in every detail, their advice. The judge, usually being a lawyer, trained in some sort of way to protect his clients' personal rights, refuses to accept advice from persons, who frequently fail to reflect in their own personalities that Utopian spirit of personal success or happiness.

This is an exaggeration of the real fact. Neither is true. But there is confusion. The answer to this confusion lies in a better understanding of the relationship between the court and the agencies with which it works. When the powers and functions of the court are understood, and the social agencies with their trained social workers know how and when to use the court and how to provide the resources to accomplish what the court orders, most of the confusion will have disappeared.

In the American concept of individual rights we must include the child as having certain, definite inalienable rights which are inherent in him as a person, and are not dependent on the whims or desires of the parents or guardians or a benevolent or paternalistic state. These rights come from his Creator as clearly stated in the Declaration of Independence. Every child has the inalienable right: first, to good physical development of his body, the correction of faults or handicaps caused by heredity, disease or accident; second, to mental development or training in the use of his intelligence to the highest point of ability; and third, to moral and spiritual development for service to his God, his country and his fellowmen. More briefly, with apologies to the framers of the Scout Oath—every child has the inalienable

right to grow up physically strong, mentally alert and morally straight.

Over the years as our society grew more complex it became evident that it could not be regulated by force of law alone. Numerous agencies were organized to assist the individuals, as well as the family, in learning how to conform to society's laws and how better to enjoy the benefits and fruits of civilized living. Charity, one of the Christian virtues, has inspired the foundation of various agencies which with experience, developed the modern social case work techniques. In America, following the principle that social work is most effective when done on a voluntary basis, two types of social agencies were developed, the private and public. The private social agency serving in a field selected by itself is limited only by its charter or certificate of incorporation. It serves for as long as it wishes, those whom it selects from willing applicants. In other words the service is voluntary on both the agency's and the client's part. The limits of the service are controlled by its resources. The public agency serves in a field prescribed and limited by law. It must serve all who apply and qualify for its service as long as they wish to be served. In other words the service is voluntary only on the part of the client. He must get the service as long as he qualifies and wants it, provided, of course, appropriations make funds available. The failure and expense of penal institutions to achieve results in stopping crime led to the establishment of a separate class of public agencies: parole and probation. In their case work they resemble social agencies, but their field of work as well as clients are limited by the law, the court and parole boards.

Because the children's or juvenile court deals largely with social problems it is frequently called a social agency, but it differs materially from the private or public social agency. In the first place there is nothing voluntary about it. The client seldom is willing to concede the need of its services. He must be brought in by legal process. When properly before it, the court must hear and determine the issues involved within the powers and limits prescribed by law. The client must accept and conform to the judgment of the court for as long as the court continues its jurisdiction. The law setting up the court prescribes the subject matter that may be judged, the procedure (not always clearly) to be followed, as well as the powers of the court. The

client, if dissatisfied with the decision or disposition, may under simple and inexpensive proceedings, have the case reviewed by an appellate court.

There is a place and plenty of work for each type of agency. It is my hope and prayer that private agencies will always find funds and wise leadership to continue their effective work and that they will have the courage to fight against expansion of the public agency to replace them. That there must be some overlapping between the private and public agency is probably inevitable.

It is my considered opinion that the Children's or Juvenile Court is a natural and logical complement of the private and public social agency. It should be preserved as a judicial agency, where the rights of the individual may be protected. Whenever possible its judges should be selected not only for their legal skill but also for their knowledge and understanding of human rights, social problems, and social resources. The judges should devote their full time to the business of the juvenile court and not be distracted by calendars crowded with probate, divorce, civil and criminal matters. Judges should also be paid decent salaries so they can devote themselves to the work and become specialists in their field. Whenever this is impractical on a political subdivision basis the courts should be organized on a regional basis, sufficiently large to warrant adequate salaries, organization of good clinics and trained staffs.

It is also my considered opinion, based on 12 years of court experience, that the court should not be charged with functions relating to the administration of child care, correction or rehabilitation programs. From my contacts with judges throughout the country I can assure you that none of them want to run training schools, probation departments or social agencies. But we judges do feel that when the community does not provide proper agencies the court must do the best it can. No juvenile court can be better than the agencies which furnish the cases, facts and information on which it bases its judgment, or to which it entrusts the execution of its orders. The court can compel parents to do things against their will. It can impose conditions under which parents may retain custody and control of their children. It can remove children from the homes of their parents,

it may order medical, surgical and educational services for the children over parental objection or against the wishes of the child, and it can compel parents to pay for the services to the limit of their ability. None of these services should be performed by the court but by some other agency. It seems entirely fitting in view of our American philosophy of personal rights and freedom that an agency possessing such broad powers should have legal or technical restrictions on their use. Until such time as we develop a sort of superman who will be a good lawyer, an expert case worker, psychologist, psychiatrist, superintendent of a training school, and a wise parent, judges will need curbs on their powers. But should such an all-around expert be found, I doubt very much that he could be induced to become a juvenile court judge.

The terms "legalistic" and "broader socialized viewpoint" as frequently used in discussions relating to the Children's Courts, have a tendency of confusing the listener, and at times of reflecting on the great contribution made by our court system in protecting the liberty and freedom guaranteed under our American way of life. The greater value of our judicial system lies in protecting people in their rights than in punishing the offender against our laws. Juvenile Court procedures need not be overly technical nor legalistic. Personally, I believe there is a sound and fair middle course between the extreme socialized and legalistic procedure, which can assure to every individual before the court the protection of his every right. Surely as long as the individual is not to be treated as a criminal, even when he commits serious criminal acts, he should be required to waive some of the technicalities and red tape of the criminal laws to assist in speeding his rehabilitation. In my own court any properly trained social worker need have no fear of the lawyer who may occasionally appear for the child or his parents if the preliminary work was well done. The fact is that each year the number of contested cases is decreasing. We may be more fortunate than other communities in our relationship with social agencies and the bar. We have an excellent Catholic Charities organization, as well as fine children's and family agencies. But there is nothing we do that cannot be done elsewhere.

The New York State Children's Court Act follows closely the earliest of the Model Juvenile Court Acts proposed by the Na-

tional Probation Association. While it could stand some modernization, especially since there was no actual operating experience when the law was passed, the Children's Courts of New York State are giving effective aid to social agencies in their work. We have no magic, no panacea, no pills or drugs to cure the ills of our clients. All we can do is to compel the client to accept and submit to the advice or corrective processes that our authorized social agencies, supported by private or public funds, have to offer. The court decides questions of fact on evidence supplied by trained social workers, and then prescribes recommended treatment which it believes will best accomplish its purpose of conserving the welfare of the child. How well the court does its work, of course, depends to a great extent upon the judge, but much more on the information concerning the habits, surroundings, conditions, needs and tendencies of the child, supplied by the investigating social agencies. These may be probation officers or social workers, assisted in all cases by reports of school authorities, doctors, psychologists and psychiatrists.

The basic principles on which our American way of life is founded must be remembered. Individual freedom and personal rights can exist only so long as the individual is willing to accept some responsibility for preserving his independence. There was a time when individuals were willing to work hard to take care of themselves and their families and too proud to accept charity, by whatever name it was called. The growing numbers of people applying for public assistance soon after becoming unemployed seem to bear out the claim that fewer wage earners are saving money for the rainy day. Unfortunately, I believe, for our nation's future, the number of people who expect that by some magic all of their needs can be filled and all ills cured by some central bureau in Washington is rapidly growing.

While I do not claim any professional status as a social worker, I date back far enough in my volunteer connections with social agencies, 1915 to be exact, to have seen social workers develop from mere dispensers of financial or material assistance to real rehabilitators of the distressed human being. I honestly believe that were it not for the development of the social case work agencies whose object is encouragement and education in self-help, the march toward a paternalistic state would have been much farther advanced. Who is in better position to restore con-

fidence, ambition and hope for the future in the emotionally upset and forlorn individual than a properly trained social worker? He or she meets the client when he needs a bolstering of his spirit, and of his belief and trust in God.

The powers of government as the founders of our great nation understood them were defined in the Declaration of Independence and the Preamble to the Constitution. The government should do for the people only what they cannot do for themselves. It is only when persons' activities interfere with the rights of others or the common good that the state has the power to interfere. Generally speaking we have no right, either as private or public agency workers, to force people to raise their standards of living. If our educational methods are right and economic conditions fair most people will continue to raise themselves to higher levels. Private agencies work successfully with clients when they convince them of the value of their services. The court should be called upon to compel people to accept services only when by their refusal to voluntarily accept them, they may be a menace to the public good or welfare, or when they deprive children for whom they are responsible of a right to a sound body, a development of their intelligence, within compulsory education laws, and a good moral sense. The courts and judges should use their discretionary powers reasonably and not be guided by personal whims or prejudices. Judges are not the law, but interpreters and appliers of the law to particular cases.

In our work we must recognize the "family unit" as the basic social element for orderly progress of our society. We must recognize the rights of parents as well as their duties. Under normal and moral conditions parents do not control the size of their families. We must recognize and respect the will of God in the selection and arrangement of the family. As long as the parents provide within their means the ordinary necessities for their children neither we as social workers nor the state have any right to interfere with God's order. It is only when parents fail to properly and adequately provide for their children that social agencies should step in and offer help. Every assistance should be given and effort made to keep the family together. Only when voluntary efforts fail and there is real danger to the children should the court be asked to remove them.

Judges come and go—depending on the swing of the ballot box or the whim of the appointing power, but social agencies continue. The attitude of judges toward social agencies, and vice versa, is influenced most by mutual understanding, respect, and the quality of the service rendered. We may be improving in our work, but we are far from perfect. There are still many evidences of failure of the American home and community to eradicate juvenile delinquency, crime and other social evils. We must continue our efforts, we must learn to cooperate even better. We must see to it that all communities have good juvenile courts, proper judges to head them and trained social workers to serve them. A better, more law-abiding citizenship can result only from better coordination of the efforts of parents, schools, churches, social agencies and the community. We must learn and understand each other's powers, weaknesses and limitations as well as resources, skills and abilities.

I want social agencies to continue operating in the truly American way on a voluntary basis between client and agency, but when the occasion calls for it, they should make use of the authority and power of the Children's or Juvenile Court, to compel the protection of every child's American heritage. The project is a tremendous one. There is opportunity for all willing to contribute to a better way of life and there is glory enough for all who succeed.

THE NEGLECTED CHILD AND THE JUVENILE COURT

Honorable Gustav L. Schramm, *Judge, Juvenile Court of Allegheny County, Pittsburgh, Pa.*

FIFTY years ago, the first Juvenile Court in the world opened its doors in Chicago to serve children. In the words of the committee which planned for the new Court, "The fundamental idea of the Juvenile Court law is that the state must step in and exercise guardianship over a child found under such adverse social or individual conditions as develop crime. . . . It proposes a plan whereby he may be treated not as a criminal or legally charged with crime, but as a ward of the state to receive practically the care, custody, and discipline that are accorded the

neglected and dependent child, and which, as the Act states, 'shall approximate as nearly as may be that which should be given by its parents.' "

This principle, adopted in Chicago, Illinois in 1899, has been enacted throughout the United States. It has withstood all the legal onslaughts of courts throughout the country, and is well-established in our legal and constitutional system. The words of the Supreme Court of Pennsylvania, uttered in 1906, sum up the Court's recognition of the responsibility of the state for unfortunate children: "To save a child from becoming a criminal or from continuing in a career of crime to end in mature years in public punishment and disgrace, the legislature surely may provide for the salvation of such a child . . . by bringing it into one of the courts of the state . . . for the purpose of subjecting it to the state's guardianship and protection."

Parens Patriae

The juvenile court, in exercising the functions of parens patriae to our junior citizens, is acting for all, and is safeguarding our hope for the future. While the juvenile court marked a departure in structure, its roots go far into the past. In the courts of equity in England, children who were neglected by their parents could find haven and protection. It was recognized that such persons, being still of immature years, were not able to appear in the adult courts and protect their interests, especially when their interests were in jeopardy at the hands of their parents.

At the turn of the century, the civic-minded citizens of Chicago recognized that children were children, whether they were neglected or delinquent, and as such should have the protecting arm of the state to guide and correct them. It was therefore established that children who became wayward and delinquent should have the same protection in a court of law as was being afforded neglected children. The juvenile court's history begins in fact and in philosophy as a court for neglected children, to which has been added the responsibility of caring for delinquent children as well.

It is good to review the historical past in order that we may better understand the present and plan for the future. It seems

quite obvious that some people today are not aware of that historical past when they speak of the juvenile court as a court for delinquent children only, and intimate a possible stigma in a contact of the court with those needing its services.

As a court of equity, the juvenile court is the outgrowth of centuries of development, the flower of public responsibility for the less fortunate. It provides personalized instead of punitive justice for those who are still young enough to be helped on that basis so that they may become well-adjusted and useful adult citizens.

A Question of Human Rights

As my text, I would like to refer to the *Catholic Charities Review* for June of this year in which there appears an editorial entitled, "A Question of Human Rights." To quote this editorial to you in full:

> "In many states, juvenile courts are required to pass on all cases of children before they can be made public wards. This is regarded as an indisputable policy in many orthodox circles in social welfare. A report on a discussion of public and private services for child welfare held under the auspices of the Federal Childrens' Bureau in 1937 has this to say about the responsibility of courts for children:
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> " 'As local public case work service for children becomes firmly established, the trend should be away from the necessity of court commitment as a requisite for public care for destitute children. In many parts of the country at the present time, however, such court action is still necessary.'
>
> "Following this line of thinking, there has been a drift away from court action as a requisite for public care of children. It has been contended that it is only in cases in which legal control over the child is necessary, for example in the cases of juvenile delinquency, that court action should be required. Now, as a matter of fact, it is rather difficult to distinguish between neglect and delinquency. Neglected children are very liable to be problem children.
>
> "Recently a juvenile court judge in a large city told the writer that he had known of numerous cases in which families were actually browbeaten by civilian agencies into giving up their children. We have also heard of a case in which the children were taken away from their parents by action of the welfare department. The family wants to get the children back and it is necessary to secure a lawyer for a court hearing.

"It may well be that in the not distant future, we will need a new declaration of principles and a new program to protect the rights of children. In the early 1870's, an organization known as the Society for the Prevention of Cruelty to Children was founded to protect the rights of children. It may be that a similar organization is needed at the present time to protect children against the State.

"We need to emphasize constantly that not only are the rights of the family involved in this situation, but also the rights of the child. When welfare agencies are giving relief to a family, they tend to exercise a considerable amount of control over the life of the family. It certainly is a far cry from the traditional American attitude towards the rights of families and of children to place in the hands of every welfare agency authority to remove children from their own homes, to pressure families into giving up their children, and to deny to families the right to have their children returned to them.

"One of the principles underlying the movement to the civilian agencies, the right to separate children from their own home, is based on the assumption that these agencies are more enlightened. In many areas of the country they may be more enlightened, but by-and-large, and as a long term policy, it is more desirable to rest in the courts all questions affecting the separation of children from their own homes. This is in line with our traditonial doctrine of balance of power. With the growing power of state departments of welfare and of local departments, recourse to court action is vitally necessary for the protection of the rights of families and of children."

It is important that these principles, clearly stated, be kept constantly before us. We may then avoid some of the confusion which has crept into present-day thinking in this matter. Especially do I think the word "dependent" needs clarification. In one sense, every child is dependent and not able to take care of its needs. On the other hand, I believe that from a legal point of view, "dependency should be limited to those situations in which the family of the child is unable to provide the basic needs of the child because of lack of financial resources. We agree that in such circumstances, the public is furnishing only money resources, and the family unit is undisturbed; in fact, strengthened. It is generally not necessary, then, for the juvenile court to intervene. However, as a residual power in the community, it may be called upon at times to assist a child even under those circumstances in

some special situation where the inelasticity of public administration of funds would otherwise deprive the child of assistance needed.

It is one of the noticeable developments of our time that the public is loathe to give administrative agencies wide discretion, but instead, insists upon rather detailed rules and regulations. It is only a court which the public is willing to recognize as having an objective responsibility sufficient to warrant wide discretion. Therefore, even in dependency cases, the court may still be called upon to safeguard the child, but in most instances, that would not be necessary.

Foster Care

However, when a child is placed out of its own home situation under public auspices, indicating some failure on the part of the child's family to meet its normal obligations of supervision and training, there is, in my mind, a need for court approval not only of the placement, but also for future adjustments as the welfare of the child might require. Such court approval safeguards the interests of the child, of the parents, and of the public. It strengthens the hand of social workers and others by assuring the public that its impartial and properly constituted authority has carefully considered the best interests of the child and of the community, and is acting accordingly.

The uncertainties of foster care placement, in my mind, are much greater, as a general rule, than in an adoption proceeding in which all the parties are generally agreeable, and a relatively permanent plan is being presented to the court for approval. I have heard no suggestion as yet, even by the extremists, to attempt to abolish court approval in adoption cases. Of course, that may be yet to come, as some of these extremists apparently are under the impression that they alone should have the responsibility of child welfare matters. In fact, I have heard such extremists indicate that they believe the end justifies the means to the point where they have tried to stretch the word "dependent" to include "neglect," an obvious attempt to confuse so as to secure over-all control.

Especially do I believe that the spiritual interest of children is best safeguarded when the court has the responsibility of de-

termining the placement of a child out of its own home. Anyone familiar with this whole matter, I am sure, needs no elaboration on that point. Private social work, especially under religious auspices, is strengthened whenever the court is in the picture. We believe that the strengthening of the spiritual life of a child is fundamental to any service which we may be able to render.

Spiritual Foundation

We are particularly happy to have the close cooperation in our community of the religious groups to assist in planning for the future of children who find their homes, for the time being, at least, have failed them. As I look around the audience, I am particularly happy to see Miss Reinhard of Toner Institute in our community where many homeless boys are given excellent care. We are happy as well to have the close cooperation of Holy Family Institute, St. Paul's Orphan Asylum, the Home of the Good Shepherd, St. Joseph's Protectory, and others.

We welcome the clergy to have the benefit of their counsel and advice in our decisions. We have been especially fortunate in having as Chairman of our Detention Home Board the Rev. Thomas Quigley, Superintendent of the Diocesan Schools in our county. He, as a public-spirited citizen, has been invaluable in working with us in the discharge of that important responsibility.

Focus the Child

We especially like the opportunity we have in juvenile court work to get close to a child, and to have him feel through us some personification of the community's interest in him. It perhaps is more likely to give him a sense of belonging, and some opportunity to receive recognition as well as guidance in learning the rules of the game if he can personify these intangibles by direct contact with someone in the community who may speak for the public.

As the matter of a child comes to my attention in court, I have the opportunity of reading carefully the report of the officer, who has gone into the situation of the child as to his home conditions, his school adjustment, his neighborhood contacts, his physical and mental development—anything and everything which we recognize is valuable in the social history and in planning for the child. I usually read that report the evening before the hearing

so that I may have sufficient time to read it carefully and to reflect upon it, rather than at the time of the hearing under the pressure of time and people to leaf through the report and ask, "What is this all about?"

When the time comes for the hearing, we receive those who are interested in the child, such as clergy, school representatives, social workers, and others, in the small courtroom, in which we have only a desk for the clerk, the stenographer, and for me, as well as six chairs. The room is wood-panelled and dignified, as befits the seriousness of the occasion. A child's future is at stake. Generally speaking, we do not have anyone in the room who is not directly interested.

As those whom I have mentioned come in, the family and the child are not present. We talk things over, and try to pool our information and points of view as to how we might be able to help this child, to find out, if we can, not only what has happened, but why, and how we can best help.

After such consulation, I retire from the courtroom to a little room directly behind the courtroom, and sit down alone with the child. If he has been in any trouble, he is usually surprised to see me, and is likely to ask me whether I really am a judge. One boy, who seemed unusually surprised, upon my inquiry as to what he thought I would look like, said, "Oh, I thought I'd see some old sourpuss," which I immediately accepted as a compliment. Another lad leaned over to me very earnestly and said in a whisper, "Let's talk man to man," which may sound very flippant, but is exactly the idea. When you or I are in trouble, we like to sit down alone with someone in whom we may have confidence and who will act as friend and adviser.

These are often delicate moments. A 13-year-old boy had acted as a lookout for others in a burglary. As we were sitting there talking, he said to me, "You know, I didn't wait until the others came out. I went home." I said, "Yes?" He said, "You know, I got to thinking about it. Why, there's no future in this for me." I'm sure that even if he had been able to express himself in a room full of people, there might have been some spontaneous reaction of smiles and even laughter, which might have prompted him to think to himself, "I said the wrong thing, they're laughing at me," and cause him to harden, to try to play the role

he thought expected of him. I just about had to bite my tongue off, but I managed to say to the lad, "You're right, son, there's no future in that for you," and encourage him in his naïve desire to do better.

In this direct contact without others present, we have a chance to build up family ties rather than to tear them down. Sometimes when the parent has been present, I have heard in other courtrooms a parent say, "I can't do anything with him," which may be important for the judge to know, but certainly gives the child the impression of being let down, or that he really is beyond the control of his parent, and can get away with any behavior he chooses.

Also, if there are problems of parental behavior, as there often are, it doesn't help matters, I believe, to dramatize them in the presence of the child. While we must face the parents with their responsibilities, I do not believe it helps to have the child present upon such occasions. The possibilities are really limitless in working with individual children. In fact, they may be as varied and as many as there are children to be served. We must be alert to both the opportunity and the responsibility. I believe it is peculiarly the function of a juvenile court to use its discretionary power to meet such a challenge.

For the Future

As we come closer to children and have the opportunity of service, we are deeply impressed with the fact that boys and girls generally are fundamentally sound. They will respond in kind. It depends largely upon those who are serving them as to the results. Of course, it is true that there are some children whose problems are so complex that they are beyond our understanding, or the facilities to serve them are inadequate, and we must act accordingly. But in the very great majority of instances, it is possible, I believe, to take boys and girls by the hand, as it were, and lead them to firmer ground.

In the community program for unfortunate children, the juvenile court can act as a legally responsible agency in working with the best the community has, and focusing it upon the need of a child. Such team work of all religious and civic groups and individuals is essential if all of us are to have the opportunity of

making our greatest contributions in this fundamentally worthwhile service.

It is indeed a pleasure to be with you this afternoon, and to feel that we are as one in our desire to serve. As you and I join hands, one with the other, and look into the faces of troubled children, may we catch at least a glimpse of the divine unity of purpose of it all.

THE MOUNT CARMEL GUILD, A VOLUNTEER PROGRAM

Mrs. Thomas J. Smith, *President, Mount Carmel Guild, Newark, New Jersey*

AS I look back over some twenty years, I feel very grateful to God that He has so blessed the Archdiocese of Newark in the tremendous work that has been accomplished by the Mount Carmel Guild.

Twenty-eight years ago, our Beloved Archbishop, Thomas Joseph Walsh, then Bishop of Trenton, organized the first Mount Carmel Guild in the State of New Jersey. Eight years later when he became Bishop of Newark, one of his first official acts was to organize throughout the entire diocese the Mount Carmel Guild. It has 28 units and a moderator appointed for each unit by the Bishop.

I am not in a position to make comparisons or to give you in detail the work that has been accomplished in all Guild Centers, because their efforts are numerous and diversified according to their local needs. However, we do have a Moderator General, the Most Rev. James A. McNulty, Auxiliary Bishop of Newark, who coordinates and directs all the efforts of these Centers.

Therefore, speaking to you about the Mount Carmel Guild of Newark, I feel I am on solid ground because I have been identified with this center for the past twenty years and have watched the work progress through a depression, a war, and the reconstruction period.

The ultimate objective of our organization is charity, rendering emergency, temporary and supplementary help. All of

our 285 active workers are volunteers. We have one professional, an executive secretary, who operates our office from 9 A.M. to 4:30 P.M. daily except Saturday and Sunday.

Our Newark Center has eighteen departments—Americanization, Blind, Catechetical, Deaf, Hospitalization, Outfitting, Physical Relief, Publicity, Hospitality, Fellowship, United Nations Forum Recorder, Institutional Visiting, Literature, Motor Corps, Material Transfer, Layette and Shut-ins.

Monthly meetings are held by the officers the first Monday of each month at the Guild Headquarters. Election of officers occurs in June of each year. A Communion breakfast is held the first Sunday after Easter which our Archbishop attends. A supper and annual meeting takes place in October. In June our workers have an annual outing to the country and monthly meetings are dispensed with for the months of July and August.

We receive our funds from the local Community Chest. The most important department in our Center is the Physical Relief Department with Miss Eleanor Clark, chairman. Twenty-two parish chairmen, one in each parish, function under her direction.

For example, if a client makes an application for help at the office, a card is filled out by our executive secretary and then the case is cleared through the Social Service Exchange. The request is then sent to the parish chairman who reports back her findings after an investigation and makes recommendations which are passed upon by the Physical Relief chairman, who in her own good judgment may carry the case until it is accepted by a permanent agency.

If a client seeks emergency help, we issue grocery orders or send one of our daily volunteer workers to investigate. We also extend supplementary help to clients referred by parish chairmen, Catholic Charities, some local agency and the pastor or curate of a parish church.

During the past year, 1,185 home visits were made by parish chairmen and 3,294 persons were interviewed at Guild Headquarters. Five of our members are secretaries by profession and they are subject to call when needed.

Of course, we must work within the framework of the policies set forth by Catholic Charities. When we have cases

which might become involved, so far as home life and children are concerned, we refer them to Catholic Charities where the client will receive professional advice and counsel.

Our Material Transfer Department is another important department in the Guild Center. This department relies on the Motor Corps Department which collects used clothing donated to the Guild by individuals and department stores throughout Newark. There are two ladies who sort this clothing two afternoons a week, Tuesday and Thursday from 1 P.M. to 4:30 P.M. They are supplemented by the Outfitting Department which purchases new clothing, especially children's clothing which is always in great demand. Clients come to this department for needed clothing. They must have a note from their parish chairman, an agency investigator or the priest of their parish. During the months of July and August the clothing needs are handled by the executive secretary. In the past year, this department distributed 14,093 pieces of used clothing and 614 pieces of new clothing and dressed 68 children for First Holy Communion and Confirmation and Graduation. The Layette Department furnish layettes to deserving persons.

The Catethetical Department workers of the Guild cooperate with the Confraternity of Christian Doctrine. They teach religion in parishes where there are no Catholic schools or nuns.

The volunteer workers of the Institutional Visiting Department arrange every other Sunday to visit the inmates of the Home for the Aged, Convalescent Home and Ivy Haven. They distribute literature, purchase and distribute candy or fruit and religious articles when requested. At Christmastime, the workers arrange for an elaborate party for the inmates of the Home of The Little Sisters of the Poor and for the inmates of Ivy Haven. They also assist the nuns on St. Joseph's Day and at Easter time.

The Blind Department has 80 members. During the past year, besides their monthly socials, arrangements were made for: a Mystery Ride, a visit to the Prudential Hour of the Air, an outing to the Statue of Liberty, and during the Summer a trip to Lake Hopatcong. Because so many of these persons are poor and live alone, an elaborate Thanksgiving dinner is served the Sunday evening before the holiday. There are ten workers in this department who make all of this possible and six of these

workers can transcibe Braille. They send Christmas and Easter cards to the members of this department and are called upon to transcribe Catholic calendars, religious pamphlets and novenas. The chairman very often is requested to furnish an escort for these members when legal or security problems arise. The workers in this department arrange religious instructions for the children with the local Blind School authorities.

The Deaf Department averages a monthly attendance of 175 persons. At Christmastime when they have their Christmas party, 300 to 400 persons are in attendance. They come from Jersey City, Paterson, New York and vicinity. Catechetical classes are held every Wednesday afternoon at St. Joseph's Church and Father Landherr, the moderator, instructs these deaf children. Monthly meetings and socials are held. These start with Benediction in the Cathedral and then proceed to the hall for entertainment. Every year this group has a three-day mission followed by a Communion breakfast at which time the Moderator General, the Most Reverend James A. McNulty, is guest of honor.

The workers in this department help with many problems, such as, unemployment, family needs, housing. They are called upon to act as interpreters in court. Many local agencies including the police, the F.B.I. and Catholic Charities have called upon these workers to help as interpreters. The chairman of this department last year was selected by the local press as the "Woman of the Week" and this honor was again repeated by the Prudential Insurance Company's *Home Office News*, where the chairman is employed. There are twelve workers in this department who know the sign language.

Our experiences have taught us that we have vast opportunities for helping one another. It is useless to criticize the action of others unless we are prepared to offer better services. The Church has lost nothing of its strength and its power to heal fallen mankind. It is Christianity which has taught the world that injustice is the worst disorder and that without justice and love there is neither an authentic social order nor a true peace. There lies ahead no easy task. Genuine Christians may not shirk their responsibilities, which vary according to circumstances. One of the blessings of the Mount Carmel Guild is that it affords

an opportunity for the members of the Church with moderate means and incomes, who wish to do real charity, to join an organization which permits them to perform the Corporal Works of Mercy.

Our workers do not join the Mount Carmel Guild for what they hope to get out of the movement, but rather for what they can give to it. They are invaluable, because their motive in working is the love of God which makes their minds sensitive to the needs of their brethren.

FOSTERING VOCATIONS

Rev. Charles F. McCarthy, M.M., *Promotion Director, Maryknoll Fathers, Maryknoll, New York*

VOCATION means a call. A religious vocation is a divine call to consecrate one's self to the exclusive service of God in some form of religious life approved by the Church. Usually God employs human instruments to lead people to Him and to His service. In this connection we may be permitted to paraphrase St. Paul's text, and say "Vocations come by hearing and by seeing"; that is, by hearing about the priesthood and religious life and by seeing it in action, in print or in picture.

Following this general principle, the Maryknoll routines are simple and obvious.

Prayer comes first and is said daily that God will send more laborers into the harvest.

Since vocation means a call, Maryknoll, which has neither parishes nor schools in the United States, searches for means to communicate the message about foreign missions to as many people as possible.

When Father Walsh conceived the plan of a foreign mission society for the United States, he felt that it was necessary to prepare American Catholics for the idea and he decided on two methods: first to speak of the foreign missions on every possible occasion and secondly to prepare printed material to spread the message to a wider circle. He translated and published the life of Theophane Venard, a French foreign mission priest, martyred

in Indo-China, and he founded the magazine, *The Field Afar*. These two approaches, talks and *The Field Afar* magazine, are still our main sources of vocations. Neither is sufficient by itself. Each supplements the other. Those who hear an address need the printed word to supply further information and those who read about Maryknoll usually request a personal interview to have their questions answered to their satisfaction.

Other forms of communication are used to spread the message of the foreign missions when opportunities present themselves. Some other means are:

Movies taken in the field by our missioners.
Filmstrips for classroom use.
Exhibits at local and national conventions on invitation.
News items and pictures in the Catholic and secular press.
Books about foreign mission work written by our missioners.
Vocation booklets and posters describing the training and the life overseas.

The purpose of communicating the information about the work is to plant the seed, that is, to make the first contact. They are only the beginning.

The next step is important. It is the follow-up. The prospective candidate who shows sincere interest is invited to meet one of our priests in order that we may satisfy ourselves that he possesses the qualities we look for in prospects for our work and that we may answer his questions about our work and training. The prospect is advised to choose a confessor, go to him regularly and follow his advice; to discuss his vocation with his pastor and parents; to receive the Sacraments frequently; to pray to the Holy Ghost for light and guidance and to the Blessed Virgin for protection. Since our students and Brothers come from more than forty states it is impossible to meet them all personally. In many cases, therefore, we rely on the report of the pastor and personal correspondence with the boy.

Each year we invite all interested boys to the nearest Maryknoll training house for a day's outing. The boy learns something of seminary life and discipline and sees the type of companions he will have during his training period.

Before the prospect is accepted a representative of Maryknoll

visits his pastor, teacher and parents to learn about his family background.

Annually we request each new student and postulant Brother to write a paper indicating how he first heard of Maryknoll and what decided him to apply for admission. We encourage his criticism of our method of handling his case. From the study of these reports year after year we have learned fairly well which routines are valuable and which are wasted motion.

Since Maryknoll reaches out to plant the seed of vocations wherever we can, we feel a grave responsibility to each individual who confides to us his desire to serve God and we try to direct him to his proper state in life. Our records indicate that the many young men who approach or write us requesting further information, enter diocesan seminaries or religious orders in preference to Maryknoll. We believe that fulfilling this responsibility to each soul brings blessings on our work. So much for the general outline of the Maryknoll practice.

To suggest for your consideration possible methods of fostering vocations among your volunteer assistants, is not easy since each diocese and religious community has its own special problems. Adaptations of the following points, however, may be helpful.

I. Prayer: You pray without ceasing, *but* do something more. For instance, a hospital Sister does not prolong her prayers when patients need attention. She finishes her prayers and then goes to the ward to assist the patient. This idea of doing something more, can be applied to the vocation problem.

II. Organization: Every member of your community is a potential recruiter, in fact if you are to secure more vocations, each member should feel a personal responsibility to inspire some one to replace her in the community. Since nothing runs itself and since what is everybody's business is nobody's responsibility, it is beneficial to organize three vocation functions.

1. A Vocation Director: The assignment of a vocation director on either a full time or part time basis has the virtue of making some one responsible for the thinking; for supplying information about the qualities to be sought in candidates and for furnishing each house with workable ideas for the guidance of individual members

of the community. This director also should be responsible for publishing literature and for the preparation of correct answers to the usual questions proposed by prospective candidates

2. Vocation Library: The Vocation Director would do well to build up a library on the subject of vocations. These last few years many reports and studies have been printed on the problem of vocations. These can be augmented with the vocational literature prepared by various dioceses and religious orders and should be made available to all so that they can adapt the ideas to their own contacts.
3. Vocational Conferences among the members of each house, have the advantage of giving the spark to the zeal of all and of planning prudent and discreet methods. It is well to name a secretary to keep the minutes and to send a copy to the Vocation Director.

III. Normally God employs human instruments to foster vocations. Frequently, these instruments are the individual members of each community. May I be permitted therefore to suggest the following five points as salutary practices for the members of a community who wish to be God's instruments in bringing more vocations to His service.

1. Cheerfulness attracts more vocations perhaps than any other natural quality, because young people feel instinctively that if a religious is cheerful, she must be happy and holy and that her life would be a good one for them. This places a responsibility on all members of a community to render mutual assistance in order to help each other over difficult periods and trying circumstances. A smile invites people to be friendly.
2. Charity. The standards of religious life can never be too high. And the highest standard is charity. "By this shall all men know that you are my disciples if you have love one for another." Tertullian reported the observation of the pagans in reference to the early Christians: "See how these Christians love one another." If it were commonly observed that those of us in the service of God, deeply loved each other, there would not be room enough to accept the applicants attempting to join us.
3. Example. "If I be lifted up" Our Lord said in reference to His passion, "I shall draw all things to myself." Our lives are dedicated to be Christlike. If we demonstrate the virtues of Our Lord by our every word and action in spite of troubles, ailments and misunderstandings, we shall show forth Christ and lift Him up in our own lives

to the eyes of all and thereby draw many to join us in His service.

4. Courtesy. We must never be too busy to give time to people, even to the inconsiderate. Our Lord, on the last day of His earthly life with time running out fast, paused twice on the way to Calvary, once to give His picture to Veronica and again to console the women of Jerusalem. No one of us will ever be engaged in such an important task or feel as ill and tired as He did that first Good Friday.

5. People are important, especially young people. God deals with each person individually. A religious should treat every young girl with kindness and keep in the back of her mind the possibility that this particular girl may be a future Mother General of her community, if treated properly.

IV. Increase your staff of voluntary workers but if you hope for vocations from this group select the workers carefully from a consideration of their virtues, their spirit of generosity and their family background.

1. Young Sisters usually have more success than older ones. Young people feel more at ease with young religious because they think that they understand their problems. It is helpful to place young religious with the lay workers; the more attractive the personality of the religious, the better.

2. Spiritual Life. Encourage all workers to choose a regular confessor, to receive the sacraments frequently, to pray for vocations to the community, to say the Rosary daily and to practice a special virtue or act of mortification each month.

3. Visits to Motherhouse. Bring the workers to the motherhouse and novitiate for a day's outing, let them mingle freely with all younger members of the community.

4. Club Room. Provide a club room for your workers and others who have qualities which suit them for religious life. There is mutual benefit in associating with people of similar ideas. Though the purpose is to stimulate vocations, do not call it a vocation club. Supply a kitchenette and a free lending library of modern lives of the Saints, biographies of men and women of God and the histories of various communities. Encourage activities in the club to bring more girls on weekly visits.

5. Vocation Retreat. Annually invite girls to a retreat, where they can learn the meaning of and requirements for a vocation.

V. Make your work known. Do not hide your light under a bushel. Give human interest stories to the newspapers; let the press photographers take pictures; permit the radio or television companies to dramatize some episode in connection with your work. Use any modern means of communication at hand. Don't be upset if the press makes a little error in reporting the news.

VI. The follow-up. It takes some vocations years to mature. Had not St. Ignatius repeatedly approached St. Francis Xavier with the question: "What does it profit a man," Japan and the Indies would not have received their great apostle. Deal with every prospect in a warm, friendly and discreet manner. Nothing seems to please a girl more than to feel that she is needed and wanted. Do not be hasty. Do not exert pressure. Remember that a girl who speaks of a vocation considers the matter her secret and wants the matter kept secret. Make it clear that it is a glorious privilege to serve God, but so long as one consecrates herself to His service, it makes no difference which community she enters.

DEVELOPING VOCATIONS AMONG VOLUNTEERS

Sister Mary Xavier, M.M., *Catholic Social Service, Stockton, California*

EVERY religious engaged in social work has wished at some time that she might multiply herself. There is no phase of social work in which there is not need for additional workers, whether it be in institutions or in field work, with little children, the aged or the sick. We all know how eagerly we welcome dependable volunteers, and probably we all could admit to one another that we have sometimes wished we might awake of a morning to find these volunteers in the habit of our community. And yet, when we consider thoughtfully the condition of the world today, the problem facing the Church, and the part that works of charity—social work—should play in bringing the

Church to the people, the question arises: Just what is the place of our volunteer workers? What is their vocation?

I have been asked to speak to you today on the subject of developing vocations among volunteer workers. The reason for the choice of a Maryknoll Sister is because many communities consider Maryknoll the recipient of a consistently large number of vocations through the past twenty years. We are often asked why and how. The *why* is readily explained: there is so great a need for workers in the foreign mission field. The *how* is less clear. Many believe we must have discovered or developed a special technique; others ask us to explain our method. The fact is that we have not consciously followed a set plan nor used a special technique to develop vocations to our Sisterhood. We have been grateful that the Holy Spirit has given vocations with marked generosity. We do pray for vocations—but for vocations to the mission field: "O God, Who wouldst have all men to be saved, and come to a knowledge of the truth, send forth, we beseech Thee, laborers into Thy harvest." This brings us to the fact that must underlie all consideration of vocations—the fact that every vocation is a call from God. The development of vocations to any work or any community must be the direct action of the Holy Spirit in the souls of individuals who have become aware of a particular need in the Church.

The 150 novices now at Maryknoll were recently asked to answer some questions that might shed light upon three points: what means God used to direct them to Maryknoll, at what age they decided upon their vocation, and what reason seemed to best explain their choice. The answers, briefly summarized, may interest all of you. Only 18 of these girls trace their desire to enter the community to contact with Maryknoll Sisters. Eighty say they were influenced by reading about the foreign missions, and twenty of these mention the Maryknoll magazine as the source of their interest. Sixteen read other mission material, while thirty-six attributed their interest to general reading. School activities were referred to by twenty-five girls as creating their interest in a missionary community. Only four were influenced by a spiritual director; three others knew of Maryknoll through members of their family. It is obvious from this analysis that personal contact had a remarkably small part to play in the fostering of these vocations.

The age at which vocations develop is significant in relation to our volunteers in social work. Only seventeen of the novices now at Maryknoll decided upon their vocations after high school. Moreover, while fifty stated that they knew in the intermediate grades that they wished to enter a religious community, and fifty became aware of their desire in high school, only ten had decided before high school that the work of Maryknoll appealed most directly to them. It is evident that high school years are important in relation to vocational development.

Our belief that vocations arise in response to the needs in the Church is supported by one statement outstanding in the responses made by the novices. When asked specifically why they had selected the Maryknoll community, ninety-nine replied that the work of the missions had the strongest appeal to them. Summarizing, I might conclude that so far as we can determine, girls learn of mission work through reading or school activities, decide during their high school years, and are drawn to the Maryknoll community by the appeal of the missions and a desire to consecrate themselves to meet the need the missions represent.

While personal contact seems to have little part to play in the formation of vocations to our community, the opposite is true, I believe, when we consider the possible vocation of volunteers in social work. Each of us engaged in this work has steady contact with volunteers—few or many—drawn to assist us by the impulse of charity. Usually they do not ask for specific tasks; they simply come to help. What is our obligation to these zealous lay workers who are responding to the call of God in this way? The answer to this question is being formulated day by day in the relations between religious and lay volunteers in social work. I can only tell you of my personal experience and the convictions which are being steadily strengthened by these experiences.

I am connected with one of the small branch offices of the organization known as Catholic Social Service in the Archdiocese of San Francisco. Ours is a multiple function agency located in a small port city in central California. The city is marked by strong racial prejudices, by appalling poverty, and by a small percentage of practical Catholicity among the baptized members of the Church. Its economic life is the prey of seasonal occupations, the social evils of which are accentuated by a demand for

transient workers and the lack of social security during unemployment. The work of Catholic Social Service in our city is limited only by the physical endurance of our staff and volunteers; there is no limit to the needs of the people and the opportunities for service. So far, we have not many volunteers but we hope there may be more. Meanwhile, I have found constant encouragement in the generosity, self-sacrifice and courage of some of these workers. I have been inspired by their anxious love for the poor and despised and by their efforts to bring Christ down to the level of deprivation on which these people are forced to live by circumstances they cannot control. I have marvelled at their clear sense of values, at the wisdom, understanding and piety manifest in their lives as in their work, and I have thanked God for their apostolate. Not long ago, one of these workers remarked to me, "It would never have been hard for you to get me to enter the convent." Really, it had never occurred to me to do so. I had not thought of her in relation to any community because I had come to recognize in her life a special vocation. As I thought about it, I realized that she was growing in love of God, in peace of soul, in strength of character. She had been developing, under the influence of divine Grace, as a novice might be expected to do in a community. She was filling a place in the life of the Church that religious cannot fill today, not only because of the special form religious life takes but because of the comparative scarcity of religious compared to the tremendous need of personal contact between Christ's apostles and His strayed and straying sheep. To me, this girl's life is an expression of the vocation to the lay apostolate; it would be only presumption to interfere in the work of the Holy Spirit by directing her to any specific community.

Looking at the other side of the picture, what are we going to do in our institutions, our offices, our agencies and our hospitals where there is urgent need of more personnel. I think what we should do, and will have to do sooner or later, is to develop a special program for our volunteer workers. This program must be developed first in our own minds and hearts, through a thoughtful recognition of conditions in the world at this critical time and a devoted concern for the "underprivileged" —using that term to include all those who are out of touch with the ordinary ministry of the Church whether through their fault

or not, as well as those isolated from ordinary society by poverty or racial discrimination. With these thoughts in our mind, we will inevitably come to a new appreciation of and deep respect for the vocation of the lay apostle. Then we must move on to express this new attitude of ours in a program for the volunteers. Their vocation is essentially unobtrusive; our efforts to help them should be likewise. We should be constantly conscious of their expressed preference for the things of God and quietly consistent in deepening this preference by sharing with them the beauty of spiritual life and surrounding them with opportunities to increase their charity. For example, a volunteer feels happy when she has concluded a difficult work for the poor; a chance remark may draw her attention to the fact that that very sense of joy is a reward from God for her response to His call for service. Another may remark apologetically that she so often feels the need to make a visit to the Blessed Sacrament. We have the chance here to casually explain why: to tell her quite simply that because she is giving of herself and sharing God's graces with others, she is being drawn to the only source of all she gives—Jesus in the Blessed Sacrament. We should be alert to help volunteers to clarify their motives so that the full riches of their vocation will open up to them. One high school girl may want to help because a friend does so; another because she likes one of the Sisters. It is a simple matter to show these girls, uncritically, that the real joy is in the Christlike service that considers only need and opportunity.

If we have volunteer workers with whom we have tried to share what we know of the spiritual life, what we have experienced and what we have come to believe; if we recognize that these workers are growing in appreciation of the life and meaning of charity, and are serving God with unselfish devotion—then we can entrust our work to them as confidently as we would to another religious. We have, in one sense, extended our community. We can place such volunteer workers with the children with complete trust; we can turn over to them little services for the aged and ill because we know they will bring to the patients the beautiful spirit of selfless love. We can send them to the homes of the poor in a bad neighborhood without fear for our people, knowing that these workers are touched with the delicate sensibilities of true charity; that they are con-

cerned—not with changing the living pattern of the people but with bringing Christ to them wherever they live. The vocation of religious in social work is a vocation of charity. The more aware we become of the truth that charity is a life rather than a way of life, the more likely we shall be to see in our volunteers potential apostles expressing wordlessly, to the Christ within us, the quest of the first apostles to Christ upon earth: "Where dwellest Thou?"

Certainly, we must have vocations in mind, but rather as tillers of the soil than as harvesters. We can prepare the minds and hearts of our workers to be sensitive to the inspiration of the Holy Spirit. We can help them to understand the beauty of the apostolate, to see it as an extension of their membership in the Mystical Body of Christ. We should deepen their appreciation of the significance of daily Mass, and lead them to an awareness of the social meaning of Holy Communion in which Christ comes to them, not alone, but united to His poor, to His needy members, to the very people they may help that day. Any volunteer worker who has opened her heart to the influence of divine charity is quite capable of understanding and being fired by the realization that through her work she is preparing the Church, the Bride of Christ, for the second coming of the Bridegroom at the end of time; that, whether she is spending herself upon a saddened, bewildered child, or upon a disturbed adult, whether she is entertaining little ones or the aged, whether she is typing in an office or driving a car—whether she sees results or seems to see failure—in every instance she is working for eternity. And any worker who sees her tasks in this light is an apostle, has a vocation, and is truly filling up what is wanted in the Church today.

No one can ponder this matter of vocations without coming in thought to the story of Our Lord at Jacob's well. He spoke there to His apostles of vocations and told them the harvest was white and reapers were needed; and He added that they would reap what others had sown. We of Maryknoll have ever been conscious of the truth of these words. All through many decades, when Maryknoll existed only in the mind of God, religious in this country were preparing the soil, building up Catholic life, Catholic families, from which would come, in God's good time, vocations to the foreign missions.

The Church is fertile in every age with a harvest for every need. Today there is in the world a need that seems illimitable —the need for workers to take to the poor and underprivileged the message and the ministry of charity. If every religious engaged in social work were multiplied a hundred times it would not be sufficient to meet the demands. But the field of Catholic laity is as extensive as the Church, and our effectiveness as tillers of that soil is limited only by our vision. Our volunteer workers are first fruits; it is a privilege to share in their harvesting and consecration.

LABOR PARTICIPATION IN BOARDS AND PROGRAMS OF CATHOLIC CHARITIES

Reginald Kennedy, A. F. of L. *Associate Director, Community Chests and Councils of America, Inc., New York, N. Y.*

At the present time there are any number of articles on organized labor's interest in pension plans, and health and welfare benefits. We have recently witnessed a highly publicized controversy as to how these plans should be financed. The current or recently completed campaigns of local Community Chests have also highlighted the essential contributions made by employees, particularly those who contributed through the cooperation of organized labor with campaign committees and with management. Tied up with organized labor's interest in these two points was labor's interest in governmental plans and the programs of voluntary agencies.

Organized labor welcomes the intensive and extensive interest of other groups in the community as to labor's point of view and plans, but in the vast majority of the articles and in the public discussion there is one fallacy that stands out. The adjective "new" is too frequently employed in describing labor's interest. The "newness" of labor's interest in the voluntary agencies is traced to the National War Fund. What is too often overlooked is that one of the original agencies of the War Fund was the already existing and operating Labor League for Human Rights, the official relief arm of the American Federation of Labor. This agency was donating funds, voluntarily contributed

by members of the A. F. of L., to trade unions and welfare agencies friendly to labor for relief purposes overseas. If there was anything "new" about the National War Fund experience it was the recognition by organized philanthropy of the interest of the members of organized labor in supporting voluntary agencies and the possibility, as well as the feasibility of reaching the members through the channels of organized labor. However, it is hardly necessary for me to tell this group of the interest of individual members of the American Federation of Labor in the maintenance and support of voluntary health and welfare agencies. Many of your parishioners, through whose contributions Catholic Charities has become a symbol of the second of the two greatest commandments, are members of the American Federation of Labor. What is new in the field of organized philanthropy is the representation, on a broad scale, of organized labor on the boards and agencies of the voluntary agencies. I will return to this point in a moment.

With regard to organized labor's interest in pension plans, and social insurance, I believe that a careful watch of the labor movement during the past few years would have given advance notice to the public and to management that in the not too distant future welfare plans would play a paramount part in collective bargaining. For years organized labor was interested in social security and the extension of social security. When they found themselves stymied or seriously impeded in the legislative field, organized labor simply took another path to the same goal of greater security for its membership and their families. Now, the question is—will the two paths merge or will one become a high speed highway and the other a dirt road? Since these questions are not a part of this paper I will only mention them in passing as another indication of organized labor's real interest in health and welfare.

Organized labor's active interest in welfare programs for workers was highlighted by the A. F. of L. Executive Council's report to the St. Paul Convention which revealed that A. F. of L. affiliates paid out a record $64,469,561 worth of benefits to their members during 1948. Benefits paid included those for death, sickness, unemployment, old age, disability, and for other miscellaneous purposes, according to the specific provisions of the benefit plans adopted by the various unions. The total payments

for 1948 reflected the rapid growth of benefit plans over the years. The figure, which would have been larger had all unions submitted complete data, was about $8,000,000 more than was paid in 1947, and roughly $16,000,000 greater than the payments made in 1946. Over a decade benefits paid by A. F. of L. unions have increased more than two and a half times.

The interest of the membership in these plans and in all health and welfare work will expand. As the *Duluth Labor World* recently said editorially, "To help union workmen retire, many unions provide a benefit to supplement established pensions. These are all humanitarian goals which A. F. of L. unions have pioneered in. It is all a part of working together for the welfare of all members joined in a union. The primary job is improving working conditions and improving pay scales and including such things in better contracts. These tasks, A. F. of L. unions have been accomplishing for many years and will accomplish to the end of time. But they are also expanding the field of services obtainable by membership dues."

Even while preoccupied with these matters in collective bargaining, the A. F. of L. has taken an active part in joining with other liberal-minded groups in the community to bring about necessary gains in the field of health and welfare. Among the social work projects established through the help of the American Federation of Labor were legislation restricting the use of child labor, the elimination of sweat shops, safety regulations in factories and mines, workmen's compensation and unemployment compensation, universal suffrage with the elimination of the property holding rule, and the establishment of public schools. Organized labor was also in the forefront in the fight for federal aid to education, old age insurance, social security, the establishment of minimum wages, the extension of civil liberties, slum clearance and public housing, fair employment practices, and the regulation of life insurance.

What I have been attempting to do is to place before you the historical basis of the A. F. of L.'s interest in health and welfare and to justify the soundness of bringing its membership closer into the workings of your own organization. It is clearly advisable that as organized labor's interest expands every effort should be made on the part of voluntary health and welfare

agencies to include representation from organized labor on their boards and committees. As organized labor continues to gain stability and win acceptance by management and the community, it will continue to expand its interest beyond the narrow field of wage and hour negotiations. As President William Green said recently, "The health and welfare of all people in this nation is a primary concern of the American Federation of Labor and its membership. We believe that there is a place and a necessity for both voluntary and public health and welfare agencies. The voluntary agencies in particular are a living expression of the traditional American generosity and our interest in the health and welfare of our fellow citizens." Another outstanding official of organized labor, Thomas Kennedy, Vice-President of the United Mine Workers of America, has also said recently, "I wish to state that it is a matter of public record that the officers and members of the United Mine Workers have devoted great effort to safeguard the health and welfare not only of their own members, but also of their fellow citizens. We have not been unaware of the services rendered in this connection by most voluntary health and welfare agencies."

I wish to emphasize at this point that the leaders of organized labor have a greater insight of the scope and purposes of voluntary health and welfare agencies than social workers ordinarily give them credit for. This was brought out in the endorsements given to this year's Community Chests and Councils campaigns. These endorsements were not in the vein of merely "wishing you success." Purposes and objectives were spelled out and responsibility placed upon local committees. Take this excerpt from the endorsement of Mr. A. J. Hayes, President of the International Association of Machinists, "Today, as in years past, the communities of America are the foundation stones of development and progress in our national life. Despite the increase in national services in health and welfare, there can be no realistic approach to the solution of problems in these fields without intelligent planning and action at the community level." Another interesting item in this year's endorsements was the placing of great emphasis upon year-round participation on the part of members of organized labor in the work of the agencies. Mr. A. E. Lyon, Executive Secretary-Treasurer of the Railway Labor Executives' Association, an organization that speaks for nearly

all of the Railroad Brotherhoods, both independent and associated with the A. F. of L., put it this way: "Not only do our members contribute to the financial support of these agencies but in many places they take active interest in the direction of the activities of the agencies by serving on boards and committees on a year-round basis." And he closed his endorsement by calling upon the members of organized labor in the railroad industry to contribute generously to the campaigns and "to take an active part on the boards and committees." Mr. Hayes of the Machinists, whom I have already referred to, put it more sharply when he said, "Organized labor values especially the opportunity which the Chests and Councils afford to unions to share in a work which was formerly a 'closed shop' for a relatively few affluent and influential philanthropists."

I have cited these endorsements because not only are they the most recent expression of the views of organized labor on voluntary health and welfare groups but also because many of the agencies of your own organization are members of local Community Chests and Councils. The boards and committees that the officials of organized labor were referring to were not limited to campaign committees but specifically meant the agencies supported by the campaigns. Organized labor is being drawn further into the picture of voluntary health and welfare from the initial stages of planning to the final stages of distribution of funds. But this relationship should proceed far beyond the task of fund raising. Not only will the public become aware of organized labor's generosity but it also will begin to learn of organized labor's record in the health and welfare field. More and more representatives from organized labor should be invited to membership on boards and committees of the voluntary agencies. This should not be confined to campaign committees but should include the year-round committees that actually conduct the work of the voluntary agencies.

It must be admitted that at times serious reservations are expressed in some quarters as to the advisability of having organized labor's representatives on these boards and committees selected on the recommendation or nomination of the trade unions. It was pointed out that previously members of the boards were selected because they were outstanding civic leaders interested in health and welfare work and not because they were

representatives of any particular organization. Time and experience has proven this objection to be academic. The representatives from organized labor are not only outstanding civic leaders who are familiar with basic health and welfare problems but furthermore they have the approval of their membership in serving on boards and committees. This does not mean that whenever they voice an opinion they are speaking officially for the trade union movement. It does mean that they know what is in the minds of their members and the members of the unions have confidence in the part that they may take in the voluntary agencies. Representation of labor means that a board or committee member from labor will accept full responsibility like any other member. It also means that the representative from labor will tell his group, at regular intervals, about his service on that particular committee or board. This opens a direct channel of information for labor groups and results in positive backing of programs.

A second reservation in the minds of some was that representatives from organized labor would be interested only in matters directly concerning their members. Practice and experience has dispelled this reservation. Perhaps a union official gave the best answer to it when he said that he did not have to join a health and welfare agency to handle matters that concerned only his own members. Instead, representatives from labor have shown the same broad and enlightened interest as any other members of the board. On the other hand it is true that through labor participation on the agencies the services to members of organized labor has been broadened, if for no other reason than that spokesmen from labor have a better knowledge of the health and welfare service available in the community and have passed on this knowledge to their members. At the same time they have recognized the inadequacies of some of the services or lack of services and have joined with their fellow citizens in programs that would more adequately provide needed services.

Labor representation and participation has also had a real effect on educating the public as to the services available, both public and voluntary. They recognized the fact that too few of their members know of the services in the community, why some were supported by government, why some by voluntary contributions, and with the latter—why some in whole and others

in part. The educational job that they have done, where the health and welfare agencies did their share, has been spectacular and there is no trade union secret trick about it. What has been done for organized labor can be done for any group in the community.

The question of religious affiliation logically must be considered when members of boards and committees of voluntary agencies under religious auspices are being nominated or appointed. This is no more of a hurdle with organized labor than the appointment of laymen or women from the fields of industry or banking. Furthermore, the codes, policies, and practices of the religious agencies do have an effect, directly or indirectly, on all other agencies whether they be public or private. The work of the Catholic agencies will be better understood by the citizens of the community who are also members of organized labor—Catholic, Protestant or Jewish—if members of labor are taking an active part in the work and carrying the message back to their union membership.

In closing I wish to again quote President Green of the A. F. of L. who said that "In having representatives from labor, management, and the professions serve on . . . boards and committees" of the voluntary agencies, they, the voluntary agencies "exemplify the American and democratic practice of all groups in our nation cooperating to serve all the people."

CATHOLIC CHARITIES—ST. VINCENT DE PAUL SOCIETY AND LABOR WORK TOGETHER

Honorable Patrick F. Courtney, K.S.G., *President, Diocesan Central Council of Camden, Society of St. Vincent de Paul, Camden, New Jersey*

THE Catholic Charities and the Society of St. Vincent de Paul of Camden diocese look upon proper and fruitful relationship with labor groups as of prime and major importance. As the brethren of Christ we can never turn away our eyes nor our hands from poverty or need wherever it exists, neither can we ignore the political or economic causes of poverty. The giving

of alms may require a sacrifice but to remove the causes that impoverish and belittle our fellowman may require a much greater sacrifice. Therefore, we cannot be blind to the fact that many of the poor, to whom we minister for Christ, are victims of very bad business practices by management, or on the other hand unnecessary labor stoppages either through bad judgment or deliberate action by irresponsible union leaders, invariably Communists and their fellow travelers.

Against these practices, Our Lord would be vehement as He was against those who laid heavy burdens on the poor unfortunates in His day. We have, thank God, passed beyond the days when what business did within the law was nobody's else's business. Most of our federal and state social legislation unmistakably accepts moral principle that nothing is profitable that is unprofitable to the common good. We know quite clearly today that what is done to the least and poorest of the members of our nation or community affects us all ultimately. Alms are no substitute for the pay envelope, company clubs no substitute for labor unions and finally philanthropy is not better than a living wage.

As Catholics we are proud of our contribution to the enlightenment of the social conscience of our nation, particularly in the field of labor. The encyclicals of the Popes, especially from Leo XIII to Pius XII have affected greatly the economic structure of our society. Lip service to the principals of social justice which are the fruits of Christian charity is not sufficient, action is necessary and our two organizations, Catholic Charities and the Society of St. Vincent de Paul, have for some years associated themselves with other organizations particularly the Union Organization of Social Services, to improve the conditions of labor and management.

In the days of Christ, and almost as true in the days of St. Vincent de Paul the ordinary workingman had little to say in creating the circumstances of his life and was very much at the mercy of his employer, but the workingman of today may create the circumstances so that he can bring up a family with reasonable security. He has the opportunity to create the circumstance of his labor, but not always the power. The power comes from the united strength of brotherhood, the labor unions, coopera-

tives and credit unions. The labor unions have done a most remarkable job in protecting the interests of the worker and assisting in the passage of social legislation, however, they are by no means perfect and must be invigorated even more with Christian enthusiasm and Christian ideals. The Christ life in them assures the brotherhood of permanence, and a charity which recognizes the rights of all, employers, workers, consumers and the public, for the common good of the brotherhood of Christ.

Recently, the Executive Board of the U.O.S.S. took action to form a committee to meet the unemployment situation. This committee was formally organized as the Citizens Employment Committee, composed of representatives from industry, labor C. I. O., A. F. of L., Manufacturers Associations, Catholic Charities—Society of St. Vincent de Paul, City Commissioners, Director of Welfare, Chamber of Commerce, Red Cross, Veterans, Real Estate Board, Council of Social Agencies, Churches, Unemployment Compensation Commission and Board of Education. Subcommittees are now functioning under Health and Welfare, Survey of Unemployment, Public Works Programs, Housing, Unemployment Compensation and Disability Insurance.

The Diocesan Central Council of St. Vincent de Paul and Catholic Charities have a very fine working arrangement with the Union Organization of Social Services, which is a referral agency in the community, whose Board of Directors is made up of members from the South Jersey Council, C. I. O., the Central Labor Union A. F. of L. and members from the public at large. The staff of the U.O.S.S. is in close contact with all Welfare Agencies in the community. The Reverend Alfred W. Jess, Director of Catholic Charities and Diocesan Spiritual Director of the Society of St. Vincent de Paul, represents our two organizations on the Board of Directors. The selection of Father Jess was due to his intimate knowledge and great interest in labor and management problems and his work in the field of social welfare. This interest and understanding has earned for him an enviable reputation with the result that labor, industry, social agencies, the poor and unfortunates are constantly seeking his council and assistance.

Because of our mutual interest we cooperate on problems of

Labor and Management, Welfare, Unemployment, Housing, Unemployment Compensation, Disability Insurance, Veterans and Juvenile Delinquency. Through our association we have on occasions assisted in straightening out labor difficulties especially where Left Wingers have been involved, causing a disruption of work and interfering with the peaceful settlement of disputes. Recently a condition such as this occurred and a deadlock developed between labor (Left Wing representatives) and management, necessitating the appointment of an Arbitration Board. Father Jess was recommended by bona fide labor leaders and was appointed to the board. He was on all occasions the representative of the Catholic worker.

Our common concern and agreement has enabled us to secure for our clients proper housing, hospitalization either at nominal cost or free hospital beds, wheel chairs and general relief. When such cases are brought to the attention of our office or the U.O.S.S., immediate consultation and review of the case is settled and the interest of the client is properly attended to.

Securing positions for the unemployed is another service we give our clients. As members of the U.O.S.S., we exchange with each other the opportunities for jobs or make contacts directly with employers. In some cases through the unions, we have been helpful in the reinstatement of the worker. Joint action by our office and the U.O.S.S. is taken regarding these cases and due to our close cooperation with labor and management the cases are carefully reviewed and the union leaders interest themselves in these worthy workers and arrange with management for their reinstatement.

There have been many instances of support order cases which through our joint efforts, we have been able to assist. A condition recently developed in one of our larger cities where a number of deserted wives had been receiving support for their children through Court Orders. These orders were only good for one year and subject to renewal or new order. Apparently no attention was given to this feature of the order and most of these women were receiving support from one to eight years. Suddenly and without warning the recipients of these orders were notified that their cases were closed and payments by the deserting husbands were refused by the agency and they in turn

were informed the case was closed. The wives were told that before they could receive any further support from their husbands they must file application for relief, furnish all necessary information, surrender insurance policies, certificates of birth, marriage, etc., which is required only from those requesting relief. This of course is entirely in error and does not come under the local Assistance Laws, but covered by the Poor Laws, and the misinterpretation of the law resulted in the children being left without the necessities of life. Joint action was taken by Catholic Charities, Society of St. Vincent de Paul, U.O.S.S. A conference was arranged with our organizations, the City Judges, the Mayor and the Director of City Welfare. After several meetings our claims for the clients were found to be in accordance with the law and agreement reached to take proper action to remedy the mistake.

Slum areas and housing conditions have been greatly improved through the activity of the U.O.S.S. and its affiliates. Ordinances have been passed covering these conditions and are being enforced, thereby improving the health and living quarters of our citizens. The correction of these evil conditions was the result of the inspections of the slum areas by the U.O.S.S. and affiliates. Reports were made to the city officials and publicity was given which aroused the citizens to demand action by the proper authorities.

We have made much progress in the field of labor-management relations that has been most helpful to the community, but we dare not relax our efforts to better conditions. We must realize that a tremendous task confronts us. We have many friends but we also have many who appear to devote their lives to impeding us. We have limited resources, limited personnel but there is no limit to our ambition and interest in humanity. We have a magnificent tradition to guide us in our efforts to overcome difficulties and perform these tasks well, above all, we still have Christ to impel us to act, to be served by our action, and to reward us when our deeds are done. The greatest basis for hope is that Christ, who has all things in His power, will not see us fail.

CAN SETTLEMENTS SURVIVE?

G. Howland Shaw, *Treasurer,*
National Conference of Catholic Charities,
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THE first chapters in the history of settlements are among the most stirring in the records of American philanthropy. Even today nobody can read of the pioneering of Jane Addams, Lillian Wald, Mary Simkhovitch and others without a thrill of recognition of the idealism, the courage and the achievements with which their names are inseparably linked. They abandoned the lives of ease and the prospects of conventional success to which their backgrounds and education pointed the way, in favor of living and working among people widely different from those to whom they had been accustomed. And by living and working with such people they not only rendered countless services to individuals, but they acquired that first hand knowledge which enabled them to espouse causes and to demand reforms with a maximum of effectiveness and success. Thanks in large measure to their sacrifices we became conscious of how "the other half" lives. They were the champions of that other half. Today outstanding personalities in the settlement field are less in evidence as is inevitable with the close of an era of pioneering. Organization and professional training, with their advantages and disadvantages, now fill the picture. One characteristic, however, has persisted from the days of pioneering down to the present when the professional worker occupies the leading place. Not many settlement workers and certainly not many in key positions belong by birth or by the experience of formative years to the communities in which their work is carried on. Essentially they are outsiders and as such they should be constantly aware of the danger that those inside may be thinking in the inner recesses of their minds: "Who are you to be telling us what is for our good?"

There are many new factors with which the settlement of today must reckon. Father John Courtney Murray, S.J., in a

brilliant note on Religious Freedom in the September, 1949 issue of *Theological Studies,* has written ". . . the twentieth century experience has resulted in a sense of the significance of the human personality more acute and profound than the nineteenth century knew." And later on he refers to: ". . . a more exact appreciation, and likewise distrust, of the methods of constraint and coercion, in the light of fuller appreciation of their sociological and psychological effects."

Naturally, nobody would accuse the settlement, either past or present, of knowingly disregarding this more acute sense of the significance of the human personality or of resorting to any of the cruder forms of constraint or coercion. Nevertheless a far more subtle and therefore more dangerous form of transgression in this respect is perhaps not altogether absent from—let us say—the subconscious of those who have acquired the habit of planning *for* others, even when the planning is on a professional level. Perhaps we ought to say especially when the planning is on a professional level.

Nowadays those others for whom we plan often feel as the resident of that urban community studied by William F. Whyte in "Street Corner Society" who is quoted as saying: ". . . Those settlement houses were necessary at first. When our parents landed here, they didn't know where to go or what to do. They needed the social workers as intermediaries. They did a fine job then, but now the second generation is growing up, and we're beginning to sprout wings. They should take that net off and let us fly."

Taking the net off and letting them fly is but another and more picturesque way of saying that people nowadays of all sorts and ages are demanding a far greater degree of participation in the management of activities and programs which affect their lives. They are no longer satisfied with statements, particularly when made by outsiders who have not shared their life experience, that this or that is for their good. Program resistance has developed and programs can no longer be imposed.

The settlement in its first phase was intimately associated with the championing of reforms of the utmost importance to the working class. Today the union has assumed a place in the life of the worker far different from that which prevailed in the

early days of the settlement. It is therefore to the union and to those concerned with the economic and social aspects of the welfare state that many of the potential beneficiaries of the settlement look today for the championing of their cause. The settlement either directly or through a community chest dependent for its support upon the more conservative financial interests is severely handicapped in assuming a significant role in the social action field.

Are we to conclude then that the settlement having served its purpose should now close its doors? That will depend upon those who are managing settlements; upon their boards of directors and upon their staffs, professional and volunteer. The point of view of the vested interest and the determination to defend and protect it at all cost are by no means phenomena confined to the financial and industrial world. Illustrations can easily be drawn from private agencies in the welfare and health field and, of course, if the settlement is to be and remain one of these illustrations then the future is a dark one. If on the other hand alertness to new problems is matched by initiative in adopting new methods, then in all probability at least some settlements will survive and will embark upon a renewed and more vigorous usefulness.

In this connection here are a few suggestions for discussion:

First and most important: a critical appraisal of the work the settlement is now doing and an analysis of the place it occupies in the community in which it is located and of that community itself. If the appraisal and analysis can as far as possible avoid taking on the character of self-justification, their usefulness will be notably increased.

Secondly—and I am not so sure that this suggestion should not have had first place: a constant effort to put into practice the idea of planning and working *with* people as opposed to the idea of planning and working *for* them. I have used the words "constant effort to put into practice" advisedly. I am aware that many settlement workers and some board members would, if queried, claim that of course they are working and planning *with* people, and it is only when the implications of their actions in specific situations are called to their attention that the underlying presuppositions become clear.

Working with people, of course, necessarily involves a recognition of their ability to organize and to decide things for themselves. My third suggestion therefore is that settlements stimulate the genuine and democratic organization of the communities in which they are located. By such an organization I mean an organization fully representative of the life of the community, including churches, labor unions, nationality groups, athletic clubs, etc. Helping all these elements—some of which are bound to be discordant—to organize in such a way as to be able to come together in orderly fashion, to discuss and to arrive at decisions is no mean task. It is, of course, democracy at the grass roots level.

Furthering this kind of community organization and participating in its counsels will help in disposing of the criticism that the settlement is an outside agency, serving certainly some of the community, but essentially a stranger to its real life and struggles. It will involve the settlement in social action, in controversies quite in the tradition of those who inaugurated the settlement movement, but with one important difference; in the early days it was the settlement that spoke for the community; it will now be the community and its own leaders who speak for themselves through an organization of which the settlement is a part, but only a part, however important its share in bringing that organization into existence.

Granted that it may be advantageous, can settlements today undertake any such role as I have described? There are difficulties in the way and they are real. For instance, let us say, that our democratic community council decides to go all out in supporting a strike which affects many members of the community or it makes a housing survey which brings out a number of violations of the tenement house and other codes. On the board of the settlement, let us suppose, are two directors of the concern against which the strike has been called and the attorney for the largest owner of the tenement properties is also on the board. Or, if that is not the case then, let us say, that the three gentlemen in question are trustees of the community chest which supports the settlement. In either case there are loud cries of "communism" or at least "socialism" and emphatic—and usually effective—demands that the settlement confine its activities to what is called "charity."

That is a dilemma of which I think that those of us in the private welfare and health field are becoming slowly but surely aware. Perhaps in the course of our discussion this afternoon you will furnish a way out. One approach, of course, might be to make boards of agencies more representative of the people these agencies serve. In this connection one thinks immediately of labor unions which are already often contributors to community chests.

Perhaps the role of the settlement as the catalyst for democratic community organization may be too radical to be assumed all at once. Intermediate steps of a more modest kind but in harmony with an eventually broader role may well be in order. A worker from a settlement in a large eastern city not so long ago undertook to help the people in a particular block of a large slum area to organize themselves and to make themselves felt in dealing with property owners and with sanitary, recreational and educational authorities. This is an example of what the so called "detached worker" can do. Another example is to be found in a Boys' Club which employed a worker whose sole duty it was to get in touch with street clubs and other unafiliated groups, assist them in achieving their own goals (the socially acceptable ones) and, having won their confidence, at the appropriate time suggest to them that the Boys' Club offered certain services the possible utilization of which they might care to talk over with the director of the club. Such an educational or conditioning process is something which deserves our careful consideration. Too often do we presume that the offer of services is equivalent to their utilization.

Whether the settlement undertakes the more ambitious role I have suggested or chooses one or other of several intermediate steps, it can accomplish little or nothing without the cooperation of the real leaders of the community in which it operates. And just here is where many settlements have lamentably failed. The point is of such major importance that I am going to conclude with a quotation from Whyte's "Street Corner Society":

> "The social workers frequently talk about leaders and leadership, but those words have a special meaning for them. "Leader" is simply a synonym for group worker. One of the main purposes of the group worker is to develop leadership among the people with whom he deals. As a

matter of fact, every group, formal or informal, which has been associated together for any period of time, has developed its own leadership, but this is seldom recognized by the social workers. They do not see it because they are not looking for it. They do not think of what leadership is; instead they think of what it should be. To outsiders, the leading men of the community are the respectable business and professional men—people who have attained middle-class standing. These men, who have been moving up and out of Cornerville, actually have little local influence. The community cannot be moved through such "leaders." Not until outsiders are prepared to recognize some of the same men that Cornerville people recognize as leaders will they be able to deal with the actual social structure and bring about significant changes in Cornerville life."

CUSTODIAL CARE OF THE AGED

Mother M. Bernadette de Lourdes, O.Carm., *Superintendent, Mount Carmel Home, New York, N. Y.*

Purpose of Entrance—Advantages

EXPERIENCE, they say, is the best teacher. May I presume to pass on to you what experience has taught me during the years which I have spent taking care of elderly people in our Homes? Why do elderly ladies and gentlemen and even couples decide to enter a Home for the Aged? What prompts them to exchange an apartment for a single room in a Home? In other words—what is the compelling motive that urges them to enter a Home at all? They come because of their fundamental need of love, personal interest, security, companionship, a family atmosphere. They come to make new friends, to enjoy a good time together, and to be free from anxiety about the future. Old people are inclined to be very much concerned about the time when they will no longer be able to provide for themselves, when they will become too ill to be able to take care of their own needs. The answer to this problem, very often, is entrance into a Catholic Home. Here, above all else, they will have the consolation of daily Mass, the regular reception of the sacraments, and the services of a chaplain. Nothing means more to the Aged than the consolations they receive from their religion. They enjoy Church services, knowing that for the most part, they have

lived their lives and are now preparing for their last journey. The Home becomes for them the very vestibule of Heaven.

Why do I say that they enter through their own choice? Because they are admitted only after one or more personal interviews, and in these conferences they are given as complete a picture as possible of the manner of life lived by our residents. As they usually must wait some time for a vacancy to occur, there is ample time to think over the step they plan to take before they actually come to us. With regard to these personal interviews, we feel that the applicant should be shown through the Home and introduced to some of the residents and also some of the Sisters, particularly those in charge of that part of the building where she may eventually live. Arrangements should be made for a complete physical examination before entrance. The applicant should be encouraged to make several social visits before entrance so that she will be reasonably certain that she really wants to come. Let me take as an example of the advisability of the foregoing, the case of Mrs. A. B., who was at first of the firm opinion that she wished to retain her own apartment although her son pointed out the many advantages she would derive from entrance into the Home. She kept insisting that she had a mind of her own and she intended to make her own decision. After visiting us a few times she eventually decided that the Home would be best after all, and she has never regretted that decision.

Pressing Needs

Foremost among the pressing needs in the care of the aged is a suitable dwelling. Each person wants a room with a comfortable bed, an easy chair, a dressing table or bureau, a clothes closet, a table or desk, a radio, devotional pictures, colorful draperies, and sometimes a cheerful plant or two. We try to give them that minimum. Old people are usually attached to their own home furnishings and they are permitted to bring some of their own furniture or other possessions which they treasure. Whenever it is feasible, a private room no matter how small, is always preferable, unless the persons in question be relatives, close friends, or couples. Unfortunately we do not always have such accommodations available but we hope to have homes in the future where almost all will have private rooms.

An infirmary to which the chronically or critically ill may be transferred is a necessity. On recovery, these patients should be allowed to go back to their former quarters. A person near death should be removed to a private room for this purpose, as it is often depressing upon other residents in a dormitory or semi-private room if they must watch another die. Proper care of the sick is absolutely necessary. Those who are seriously ill are visited by a physician, and a trained nurse executes the doctor's orders. Those who become chronically ill after admission are cared for in the Home. However, it is necessary to transfer to a hospital those patients requiring special medical treatment or surgery. However when such persons have sufficiently recovered they are brought back to the Home for convalescent care.

Bright, cheerful surroundings are essential in a Home for old people as they have a direct influence on the spirits and dispositions of the residents. A homelike atmosphere should prevail and each guest should feel that this new home is merely a projection of the one she left. An institutional atmosphere should be carefully avoided and each guest should be made to feel that she is welcome and regarded with affection. Visiting one another's rooms helps to keep up the social spirit so necessary to the human heart.

Private baths are not generally recommended. They are dangerous for the aged since there would be no one to come to the rescue in case of accident. The old person could be drowned or badly scalded before anyone would be aware of her plight. Attended baths are better and are preferable to showers as they are more restful and soothing, and the danger of slipping or being scalded in a shower is eliminated. It is ideal to have running water and a toilet between every two rooms although a private bathroom would be highly acceptable for those persons completely able to care for themselves.

The urge to put one's best foot forward dies just as hard in the heart of man as well as it does in the heart of a woman. Old age does not dull this instinct by any manner or means, and good grooming with an occasional visit to a barber shop or a beauty parlor should be encouraged. Style is important, and thus clothing becomes a vital factor in the lives of the aged, stimulat-

ing them to vie with one another in the matter of neatness and good grooming.

Schedule of the Day

The pattern of life in a Home for the Aged should be that of a contented family, each person taking an interest in the affairs of the Home, taking meals together in a common dining room at regular hours, and feeling free to do as one pleases just as is done when living in one's own home. Just how does an elderly person occupy the many hours of the day? One might think it would be a life of boredom but such is not usually the case.

Our residents may rise any time they wish, but most of them get up early so that they may attend the seven o'clock Mass. After Mass they either remain in church until breakfast time, which is eight o'clock, or else go to their rooms for a few minutes. When breakfast is finished, about eight-thirty, those who wish, help the Sisters to reset tables and perform light duties in the dining room. The others usually go directly to their rooms to straighten them up a bit. They generally do a little cleaning or wash a few of their own clothes. Although all laundry is done for the residents some still like to do a little of their own. Shopping too, occupies part of their time.

Some guests care for the plants about the Home and others help the Sisters with light household duties, under the supervision of the Sisters, and within the limits of their physical capacity. One lady acts as librarian, keeping the books in order, or cataloguing and checking them out. Another answers the telephone and door. All know that they are not obliged to perform any tasks. All is done voluntarily.

Some of the residents spend part of the morning listening to the radio or reading the papers. Another popular morning occupation is taking care of personal correspondence. Incoming mail is received and distributed about 9:00 A.M. A good number of the ladies like to spend time in the library reading books and magazines. Others do mending and other sewing, knitting and crocheting, and other needle work. Light refreshments are served about 10:00 A.M. and this breaks up the morning.

Dinner is served at noon, after which a few ladies stay to help with the dishes and the remainder are once again free to

do whatever appeals to them. A large number of them like to rest in the afternoon. Visiting between rooms in groups of two to five is common. Some of the residents go out visiting their friends and relatives or to attend the movies, concerts, lectures and plays. For those who enjoy movies but cannot attend them as often as they wish, the television holds quite an attraction. Others like to go to the park. Many of the residents spend time in sewing or other needle work. Some engage in art work, stamp collecting, playing games like checkers and cards, playing the piano and singing in groups. Mrs. Cook asked a visiting priest if he were Irish. Of course he knew the answer, so she then sang him an Irish song. The afternoon is a popular time for receiving and entertaining guests, and the residents are encouraged to invite their friends to spend time in the reception room and to stay for refreshments. Afternoon tea is served at about three o'clock.

Special devotions, including the Rosary and other prayers, are held for the elderly residents at four-thirty and a Sister is assigned to conduct the prayers. Naturally, attendance at religious services is voluntary. Most elderly people are quite religiously inclined, and most of our residents spend part of their time in the morning and afternoon, and even after supper at night, making private visits to the church.

Supper is served at about a quarter to five, after which the residents are once again free to do as they please. The usual pastimes for the evening are watching the television, listening to the radio, and chatting either in the reception room or their own rooms. Some of the residents receive visitors in the evening. Some sons and daughters who are working do not find it convenient to come during the day so they call after dinner in the evening. Visitors may come any day at any time. We want the social life of the elderly person in our Home to resemble as much as possible that which she lived before coming to us and even want her to know that she should continue to have her family and her friends visit her as frequently as they wish.

Recreation and Hobbies

Old Age Assistance and Old Age Insurance helps to solve the financial problem of old age. However, an old person needs more

than financial assistance. He needs an interest, a job, recreation. Old people who are receiving Old Age Assistance or a very small pension are not financially able to provide themselves with commercial entertainment; their income does not permit it. With their small income, they must provide themselves with the absolute necessities of life.

Everyone seems to recognize the need of recreation for children, for teen-agers and for the middle-aged, but no one seems to realize that old people need recreation also. I am inclined to say that they need it even more than the young. Young people are so full of life, health and strength, that it is not difficult for them to amuse themselves. Also, because of their youth, shadows, difficulties and unpleasant events may not have come into their lives. This is not true of old people, they have lived their lives, many of them have very unhappy memories, disappointments, physical and mental sufferings, and for this very reason, they are in need of recreation in order that they may not brood over their past experiences, become melancholy and depressed. I, personally, have observed the change that has taken place in the manner and attitude of persons who have come into our Home. I have one case in mind. Miss Love lived in a furnished room with a landlady who seemed to have a lot to say about her life. When she came for one of the personal interviews required by our admission policy, the good landlady came with her. I admit there are many types of landladies, some kind and understanding, and others, to put it mildly, are not quite so kind. I was in serious doubt about admitting Miss Love, but she kept pleading. Why did I hesitate to admit her? She was very discontented, inclined to complain, and there seemed to be no joy in life for her. Because of her high blood pressure, she was just waiting for it to reach a certain point and then death would release her from her miseries. However, in the end I decided to take a chance and admit her. The accommodation that I could offer her, a semi-private room, was not to her liking. Since it was all I had, even though not the most desirable to her, she accepted it as better for her than living in a furnished room where she had to walk up several flights of stairs, which her doctor had forbidden her to climb, due to her high blood pressure. It so happened that the lady who shared the room with her was the exact opposite type of person. She was very cheer-

ful, always had a kind word for everyone, loved people, and even though in her past life she had weathered many storms of family troubles, she still looked on the bright side of life. She took a great interest in her new companion, talked with her, encouraged her to mix with the other residents, urged her to take an interest in the various recreational programs, in other words, inspired her to live a normal social life. In a very short time, Miss Love became cheerful. She actually started to smile, and my greatest surprise came when, one day when I asked how she felt, and instead of her usual litany of complaints, she smiled and said "I'm feeling fine." She is beginning to look younger, dress better and has no more trouble with her high blood pressure. I attribute this change in her physical and social life to companionship, recreation, acquiring an interest in her new home and interest in those who live in the Home with her.

Our residents enjoy going on outings occasionally. Last summer they went on a boat ride sponsored by the Department of Welfare for residents of various Homes for the Aged in our vicinity. They enjoyed it very much and still talk about the good time they had. As a result of contacts made with reporters covering the news story, some of our ladies were invited to appear at an audition for a television program to sing and play the piano. Unfortunately, the lady who was the main attraction of the group was taken sick and the appointment had to be canceled. Automobile riding is something which elderly people enjoy and whenever the opportunity is presented, they accompany friends and relatives on such trips. Many of our aged residents take vacations with relatives and friends in the country, and the change of scenery certainly does them much good, and they return invigorated and with added interest in life.

Weekly entertainments for our residents are a welcome feature in their lives. We try to have a varied program, which includes movies, plays, entertainments by Glee Clubs and Bands, piano recitals, folk and tap dancing, operettas, lectures on interesting topics, travel pictures and minstrel shows. Those who are physically unable to seek such diversion on the outside, or who would not be financially able to attend such programs, are thus enabled to enjoy to the full the little pleasantries of life which make it so much more worth the living. Parties are not relegated to the memory of childhood days. No, indeed! Each month on

the last Saturday is celebrated the birthday of all those born during that month. Birthday cards are sent by the chaplain and superior and pictures are taken. These fortunates are seated together at the same table, a birthday cake complete with candles is provided, and a gift for each is a welcome addition. Such occasions as Hallowe'en, St. Patrick's Day, Mother's Day, all Special Feasts, Thanksgiving and Christmas, are celebrated in the manner most becoming to each. When Santa Claus comes at Christmastime each old boy and girl puts on their best smile to receive the gift he brings.

Hobbies play a great part in preventing the lives of our elderly residents from becoming monotonous. With regard to the value of hobbies, it might be stated that they stimulate interest in life and encourage the use of brains and hands. Cultivating a hobby is perhaps the easiest and most effective means of forgetting oneself and enjoying advanced years. Those who consider a hobby just another way of wasting time forget that its pursuit may create opportunities for taking a person's mind off himself and his troubles, and provides for mental stimulation and for social contacts. The right hobby may compensate for the loss of a former skill. The acquisition of definite information on any subject may compensate for a feeling of inadequacy in other fields.

Recently, several of our guests displayed various handmade pieces in the annual "Hobby Show" of the Aged, presented in the Museum of Natural History in New York City. The results were definitely successful inasmuch as the participants felt they really had accomplished something worthwhile. The comments of praise which they received about their work awakened in them a just and healthy pride, and were an incentive to work and plan to enter the contest next year. Enthusiasm derived from the pursuit of a hobby helps to keep old people mentally and physically alert. The aged often need hobbies to create conversational opportunities. A hobby may not only be an enjoyable diversion, but may become remunerative as well. Many of our elderly residents have interesting hobbies. The most common, of course, is needle work. Some of the ladies sew very well; for example, one lady made a patchwork quilt for her bed. Some make pillows to use in their rooms and some even knit or crochet clothing. In addition, they enjoy making altar linens,

tabernacle veils and other items for the church and chapel. They are particularly proud when their work is accepted for use in the House of God. One lady recently made a beautiful dress and cape for one of the little statues of the Infant of Prague and is always pleased to hear words of admiration about it. Another of our ladies crochets fancy dresses and hats for small dolls, and they are indeed attractive. Several of them make bedspreads. Some of the hemstitching and lace making, and also the tatting done in our Home is really beautiful and could vie with work done by professionals in the field of needle work. Making collections of photographs and other pictures is another hobby which some of our elderly residents enjoy.

Social Contacts

One of the greatest sadnesses which may accompany old age is lonesomeness. Some forget that the aged do not lose their social nature nor all of the growths that go with the companionship of their fellow creatures. As with all persons, some form companionships readily, others are shy. Here, like interests or backgrounds present the easiest means of acquaintance. In a Home for the Aged which provides smoking rooms and parlors, as well as comforts in rooms for guests, loneliness is greatly overcome. However, friendships outside the home may have greater value for some. The acquaintance of people in the neighborhood or the storekeepers may give daily or periodic pleasure to many. A sense or a system of isolation breeds loneliness and the unhappiness that goes with it.

With just a little help, often the help consists in merely listening, old people appear to be very able self-psychiatrists. In the course of life, all of them have suffered many shocks and troubles, and for most, those have been endured and overcome without any serious deviation from normality. Talking to someone who is able to give them the feeling that they are conversing with a sympathetic soul, often brings peace back to a troubled mind and heart.

Contrary to the opinion of many, the aged in a Home have not a great amount of leisure. The ordinary cares, at a slow tempo take much time. Rising and the morning toilet, attendance at Holy Mass and other devotions, meals and care of

rooms, together with routine and house visits and conversations occupy many of the wakeful hours. Any leisure time activities on a program basis have to be arranged rather sparsely and at hours when the aged find themselves most free to enjoy them. The best kind of leisure time programs are those which have an attraction which cause persons to freely choose to attend because they are enjoyable. The residents in a Home for the Aged can go to the movies even though the movies are brought to the Home. And so it is with all types of entertainment.

Speaking of social contacts, it would be a very nice thing if the pastor or one of the priests from the parish to which the old person belongs would visit her once in a while. This would enable the old person to talk about people she knew before being admitted to the Home and also to talk about the parish activities in which she used to take an active part. It would even be nice if some person in the parish would take a special interest in the old person in the home and visit her from time to time.

Meals

One of the main requirements in a Home for the Aged is a cheerful dining room where the residents can enjoy their meals at regular hours in pleasant surroundings and with congenial companionship. To preserve the homelike atmosphere, there should be small tables where groups of four may be seated. Some effort should be made to have the residents placed at tables with persons with whom they are particularly friendly which results in agreeable conversation at mealtime. Good food, and plenty of it is equally as important as suitable living accommodations, for contrary to the common opinion of many, old people do have good appetites, and the type and variety of food, as well as the amount of it, and the time of serving it are all factors to be considered. Meals should be at regular hours and all should partake of them in a common dining room. Of course, if persons are physically unable to come to the dining room, tray service is provided. Individual attention to diet is necessary for those suffering from diabetes or other ailments where special food is required.

Breakfast is served at eight o'clock and consists of fruit or juice, hot or cold cereal, toast, homemade rolls or pancakes, but-

ter and coffee or tea. Some days, for a change, eggs and either bacon or sausages are served instead of cereal. About ten o'clock light refreshments are served—coffee or tea and cookies. The undernourished are given eggnogs or milk. The main meal of the day is provided at noon and consists of soup, meat, potatoes, two fresh vegetables, a dessert of homemade pie, cake, pudding, or fresh or preserved fruit, bread and a beverage of coffee, tea or milk. Persons requiring a special diet are served from the diet kitchen.

At about three o'clock the residents have afternoon tea which they usually take in each other's rooms. Supper is served at five o'clock and the menu consists of meat, a hot vegetable or salad sometimes both, potatoes or a macaroni product, bread and butter, a dessert of cookies, cake or fruit, and tea. Before retiring, those who desire refreshment may have a glass of milk or something similar.

Day Care of Aged

We all know that there are insufficient Homes for the Aged where elderly people can enjoy the companionship of persons of similar age and interest. No doubt we all realize, too, how bored and unhappy a person can be when living alone and having nothing to fill in his many free hours. With these things in mind, various organizations and public agencies have started recreation centers where elderly people can gather and play games, enjoy the radio and other amusements, or merely have pleasant conversation. To me, the idea seems very worthwhile and although it is new, I can well imagine that progress will be rapid in this means of bringing happiness into the lives of persons in age groups thus far most neglected.

What are our plans? We shall endeavor to establish a social center right in our own Home, where aged persons can come to talk, to listen to the radio, watch the television, play games, sing, play musical instruments and engage in any other suitable pastimes. The library, with a wide variety of good books, magazines and newspapers will be available to them. At noon time, they will be given a substantial dinner, as many old people are undernourished because they have either to prepare meals for themselves with inadequate facilities for cooking, or else go to restaurants and eat alone. They will be invited to the afternoon

teas, also. We feel that this will bring pleasure not only to those lonely souls outside who crave companionship, but also to our own residents, especially those who are physically unable to go out and enjoy seeing new faces and having new topics of conversation. These persons will also be invited to our planned entertainments, movies, concerts, etc. which we discussed before. They will also be encouraged to attend our religious services. As time goes on, we will probably make some arrangements for these people to take some or all of their meals in our dining room.

Residents Working Outside the Home

This topic which I am sure will be of interest to all concerns the outside employments of some of our guests. First, we have the case of Miss Agnes Jones, a sweet gentle little lady of eighty years who came to our family about two years ago. She is a trained nurse who cares for an invalid woman at night in her hotel apartment. Although Miss Jones' professional duties are light, she contributes to the nursing corps by rendering these services, thus leaving a younger nurse free to take more urgent cases. This lady returns home daily after having made her patient comfortable and takes a mid-morning sleep. By dinner time, she is rested and refreshed and has her meal in the dining room with the other residents. There, she is ever ready to assist with the serving. Miss Jones always has a kind word and a helping hand for those who are not physically able to manage for themselves.

Then, we have the case of Miss Margaret Brown, a motherly type of seventy who is a baby nurse. She has been with us about two years, during which time she has taken many cases. She generally lives at the home where she is employed and when one case is completed, she returns home and rests for a few days before starting on another.

Then there is the case of Mrs. Smith, who is about sixty-seven years of age and has been with us about two years. She still serves her community as a nurse's aid and provides a little extra money for herself in that way. After accustoming herself to life in our Home, she refused her sister's offer of resuming life in a small family circle, even though she would have a nice dwelling with them.

Miss Ellen Farrell, one of our ladies who is about seventy years old, and who has been with us for a few years, acts as companion to a lady. On vacations and free days she spends her time with us, enjoying the companionship of her friends in the Home and catching up with her sewing and other little things which she does for herself. One of our ladies who provided carefully for her declining years is Miss Alicia Allen. Having no home of her own and no close relatives or friends, our Home offers the security she desires for the time when she will be unable to care for herself. She also knows that when she is ill, she will receive careful and affectionate attention and that when the time of her death approaches, arrangements with regard to burial and other matters will be carried out in accordance with her wishes.

A spry, youthful-looking woman of our Home, Miss Costello, is employed as a baby nurse. Although she spends most of her time away from the Home, living in the homes of the people by whom she is employed, she is happy in the knowledge that she has a room of her own to which she can come to live any time she likes. On free days Miss Costello always comes home and is eager for news about happenings that took place in her absence. Miss Adelaide Short, another elderly lady who was one of our first residents, is very active. To acquire spending money and extra money for clothes, she performs light household duties for private families. Miss Short never resides away from the Home as some of the other ladies do while employed, but always lives here.

Another of our ladies who engages in paid employment is Miss Barbara Bates. She serves as companion to an elderly lady living in an apartment in the city. She also gives general assistance about the woman's home, helping her with shopping, correspondence and planning the management of the household. Miss Agnes Fay, a registered nurse, is not able to engage in the practice of her profession. However, she acts as a companion to a lady, and makes herself particularly useful to this woman at times of sickness.

One of our most interesting cases is that of a lady who, after living at our Home for a while, required hospitalization, recovered from her illness, and was able to return to us. Although

she has sufficient funds, she wishes to return to hospital work so that she can feel useful by earning money. Mrs. Catharine Colt realizes the importance of looking one's best, and is very careful to be well groomed. She arranges her hair attractively, dresses neatly and becomingly, and uses just enough make-up to give her a pleasing appearance. One would never think that she is in her late sixties. Mrs. Catharine Colt's teeth need attention, and knowing the importance of keeping up appearances, she says she will not attempt to secure a position until the necessary dental work has been completed.

In addition to these cases of elderly people doing remunerative work outside the Home, we also have two ladies who do sewing for people outside but do the work in the privacy of their own rooms. One of these ladies is Mrs. Doris Dade, who was admitted to our family fourteen years ago, being one of our first residents. Mrs. Dade likes to dress well and go on trips and have other enjoyment outside. To provide the necessary funds, she has been doing work as a seamstress for people outside the Home, bringing the work home. She spends her long summer vacations with friends in the country but prefers to make her permanent home with us in the city, where she is assured of the continued companionship of people of her own age group and with similar interests. Since Mrs. Dade has been a resident of ours, she has made a trip to Ireland. Mrs. Anna Casey has a history similar to Mrs. Dade. She is a widow and has no children or other close relatives. She, too, is an expert seamstress, and in addition to doing a great amount of sewing for the Sisters, she does work for people outside in order to obtain some extra spending money. Although Mrs. Casey enjoys a few weeks vacation with a niece in the Catskills, she is always glad to return to her own room in our Home. Despite the fact that she is about seventy-five years of age, she gives the appearance of a much younger woman.

Experience demonstrates what a stimulating effect gainful employment has upon elderly people. All those of our residents who are so employed have a far more youthful appearance than those who do not have such an interest. Their clothes are a bit more stylish, and they are ordinarily better groomed. They are more active physically, and more alert mentally. Their personalities and dispositions are pleasant, also. All these facts argue in favor of elderly people doing even a little paid work.

Chaplain

To close a discussion such as this without special mention of one of the most important people in the Home, would be impossible. I am referring to the Chaplain who is the link between God and the old person, whose presence in the Home brings comfort and peace and who can do untold good for his spiritual charges. To one who has come to the evening of life, there is no greater consolation and there is nothing that can compensate for the knowledge and security that his or her spiritual needs are to be taken care of according to the mind of Mother Church. Physical needs become secondary when it is a question of peace of mind and tranquility of soul. To be in a place where God dwells under the same roof, where the aged one may go as often as he or she desires to sit awhile and visit as is the way with old people, this is to possess a foretaste of Heaven, this is to live in the vestibule of Paradise. And it is the Chaplain who makes all this possible. The Chaplain spreads happiness and contentment and the sense of being wanted to the lonely, oftentimes bewildered old people. He is an apostolate of Charity. Besides ministering to the spiritual needs of his flock, he also becomes their leader in social and recreational fields. The old people realize full well that Eternity is drawing nigh and the fact that they have at their command the Ambassador of Christ to bless them on the final lap, to strengthen them with holy oils and to nourish them with the Body and Blood of Christ makes the going that much easier. Who, then, can measure the worth of that priest who fulfills in every detail the requirements of a Chaplain for the Aged? Surely the price of him surpasses all earthly wealth or honor and his reward must be exceedingly great. Even in life, when he makes a sacrifice in order to be of service to the Aged, he receives a hundredfold in return when he looks into the dim eyes filled with tears of gratitude and hears the words of benediction over and over again, "God bless you, Father, God bless you and keep you always!"

SOCIAL SERVICES FOR THE AGED

MARION G. MULLIGAN, *Consultant for the Aged, Catholic Charities of the Archdiocese of New York*

SOCIAL SERVICES for the aged in the Archdiocese of New York are offered through ten homes for aged men and women, with a capacity of 1,419, under the supervision of the Family Service of Catholic Charities. These homes are conducted by various religious communities. Three of these homes are conducted by the Little Sisters of the Poor, three by the Carmelite Sisters for the Aged and Infirm, one by the Sisters of St. John the Baptist, one by the Sisters of Divine Providence, one by the Corpus Christi Carmelite Sisters and one by the Sisters of the Poor of St. Francis. These homes, which are free and pay, are non-sectarian, and are located in Manhattan, Bronx, Staten Island, and Middletown, New York.

Many of the guests are in receipt of Old Age and Survivor's Insurance, or other forms of private pensions. The rates, as a rule, are computed on an individual basis. However, the Superior prefer that the guests pay on a weekly or monthly basis. There are private, semi-private, and dormitory accommodations. All the homes have chapels where Mass is celebrated daily and many have resident chaplains. The Sisters too, are solicitous for the religious needs of the aged, and work untiringly to bring souls back to their religion and prepare them for their eternal home.

Application may be made directly to the Superior of the Home or through the Intake Department of Family Service of Catholic Charities. Whenever a referral for placement comes through Catholic Charities, the request is weighed very thoroughly by the Intake worker. If, after serious consideration, placement seems to be indicated, the application is then assigned to a case worker for further study. The caseworker obtains a complete social history and medical report on the individual. When these studies are completed, they are referred to the supervisor of the homes for the aged who tries to place the individual in one of the ten homes which is best equipped to take care of his or her needs. The final disposition of the placement rests with the Superior of

the Home and the individual. Catholic Charities continues its interest in the individual until he is placed in a home for the aged. Where an individual is placed in a home but does not adjust, and it is felt that Catholic Charities can be of assistance, the Superior of the home asks the renewal of interest of Catholic Charities in the situation.

Catholic Charities offers its services to the homes and assists them to keep up with accepted standards. The supervisor of homes for the aged from Catholic Charities, acts as a liaison between the homes and the Department of Welfare, and also the State Department of Social Welfare, which inspects the homes yearly. Monthly, and if advisable, weekly visits are made to the homes by the supervisor of Catholic Charities. At these conferences, cases pending are discussed and the Superiors bring up matters in which they think Catholic Charities can be of service to them.

Counselling for the aged and their families on problems revolving around the aged person has long been available in the Family Service Division of Catholic Charities. This involves as a rule a series of interviews carried on within the framework of the agency, with the relationship problem as the focus. It has always been the policy of Catholic Charities to keep the aged individual in his own home, encouraging him to retain his own possessions until he no longer can care for himself. There is an increasing request for service to the older, more incapacitated person living in his own home. In some instances, keeping the aged in their own homes when they are sick or feeble entails supplying housekeeping service and providing financial assistance for nursing homes or other expenses incident to old age.

Catholic Charities is also concentrating on a foster home program for the aged. Additional personnel has been taken on to find such homes. Some suitable homes have been located and at present we are receiving applications from individuals who are interested in taking into their homes an aged man or woman. In connection with this type of request, we have drawn up a special application form. A reference whenever possible is secured from the parish priest on the applicant before considering his foster home as a possible resource. The home study includes office and home interviews, with the husband as well as the wife

involved. The home must be geared to including the elderly person in the family living. In some instances, we supplement the Old Age Assistance Grant of individuals living in the foster homes under our supervision.

There is a growing public attention being directed to the problems of the large proportion of old people in our population, and to the social and health problems which arise out of this trend. A century ago, about one American in every forty, was 65 years or older. At present, one in every fourteen, is in this age bracket, and the outlook is that the population will rise to one in eight before the year 2,000. The fact that so large a proportion of our population now reaches the usual age for retirement and continues to live well into old age, emphasizes the necessity of meeting their needs and making their lives fruitful, useful and happy. However, we have been slow to adopt our resources, as well as our social, economic and cultural patterns to this shift in the population. The unmet needs of the aged have been mounting to the point where they have become a focus of serious concern in our profession.

The two standard services for the aged have been public assistance to help the aged remain in their own homes and private institutional placement. There are other services, such as the following which have been recently developed in some homes for the aged: One of these services is non-resident aid. It is devised and practiced by the Peabody Home, a non-sectarian home for the aged in New York City. The plan was put into operation in 1945. The word "aid" does not necessarily refer to financial assistance, although that form of assistance can be given when needed. It is an extension service from Peabody Home for the Aged to reach needy old people in the community. A staff member who is familiar with community resources is always available to help non-residents with their individual difficulties. It has been the experience of Peabody Home that half of their applicants apply for admission to a home for the aged only as a safeguard against unknown future misfortunes and not because they need immediate institutional care. The assurance of the home's interest in their welfare through its non-resident aid program, even though they still live in the community, has, in a significant number of instances, relieved the pressure of early admissions into the home, and permits the freer use of vacancies for needier

applicants. Non-residents who exhaust their own resources, including Old Age Assistance may receive financial aid from Peabody Home. Financial help, however, covers non-maintenance items only. For example, Peabody Home thinks non-residents should have a telephone, not only because the Home can be reached quickly in case of an emergency, but also because it serves as a reliable link between them and the home. Another allowance is made for recreational, cultural, educational, or religious activities. The aid given to old age assistance recipients by Peabody Home ranges from $15 to $22.50 per month. The amount given is discretionary and is individually determined, based on specific needs. According to the Peabody Home, the cost of helping a person in the community has been approximately one-fourth of what it would cost to maintain the same person in the home for the aged.

All non-residents receive an annual examination by the doctor at Peabody Home. District hospitals are used when hospitalization is necessary. However, Peabody is prepared to meet the problem of poor recovery from illness. If, in the opinion of the doctors, independent living is thought to be hazardous or strenuous, non-residents are admitted into Peabody Home where three beds are kept in readiness for this purpose. One of the most reassuring features of the Peabody plan is the understanding that when the need for protective care becomes apparent, a place in the home is assured to non-residents. Since this service was started in 1945, four non-residents have been admitted to Peabody Home. They were over 80 years of age and were becoming too feeble to look after their own needs.

Another matter of interest is the relationship between the residents and the non-residents. The two groups have been brought together by means of recreation. Finally, when non-residents are eventually admitted into the home, they tend to make a quicker and easier adjustment. They are already familiar with the physical aspects of the home, the staff, the program of activities, and the residents, some of whom already are their friends. The home's visitor symbolizes to the non-residents the security for which the home stands. Frequency of visits depends upon the degree of independence and the good health of the residents.

The Home for the Aged and Infirm Hebrews of New York has a similar program as the Peabody Home. Its home-care program was set up in 1948. The Home felt that an overwhelming waiting list, pointed the way to another development in a total community program for the care of the aged. The Director realized that existing facilities of the institution could not hope to care for the needs of more than a very small percentage of applicants, and because they had learned too, that institutional care is not the answer to the needs of some who came to their Home. An applicant for the home-care program is seen by a social worker at the Home. When an individual is accepted for this type of care, the Home for the Aged and Infirm Hebrews supervises the plans. The Jewish Family Service selects, trains, and allocates homemakers to those in need of this service. The Central Bureau for Jewish Aged of which this home is a member serves as a coordinating, reporting, and fiscal agent. The home care program also includes the services of physicians, nurses, and occupational therapists. This program of integrated service enables individuals who can and who would prefer, to remain in their own homes in the community. It also frees institutional beds for those who require protective and institutional life. The client continues in his own home as long as he is able to do so. Should there be a change in his health or in other aspects of the situation which makes it impossible for him to continue at home, he is immediately transferred to some facility of the home for the aged.

A total of 26 persons has been helped by the home-care program. Most of those served are financially independent in a very modest way; others are being supported by their children or living on modest pensions or savings. Five are receiving Old Age Assistance. While most of them are able to manage adequately in the community, their reason for coming to the home for the aged is fear about the future. At the point of application, they saw admission to the home as the only solution to their problem, but upon further discussion with the case worker, they realized that the home-care program was better suited to their needs. The project is a rapidly growing one and holds many potentialities. It can be developed very simply and quickly without investment of capital funds, is economical in its operation and flexible in its adaptation to the needs of the client. Home-care has meant the continuation for the aged one of his accustomed place and

manner of living, plus the comfort of knowing that the home stands behind him and gives him assurance for the future. For the home, it has meant that they have seen the client happy with this kind of service and functioning effectively despite his advanced age and in some cases frail health.

According to the Home for the Aged and Infirm Hebrews of New York, home-care service is inexpensive. It is low in comparison to institutional placement. Their direct expenditures have consisted of the wages of the housekeepers, and special expenses, such as cost of carfare, in connection with medical examinations. A cooperative relationship has been worked out with the Department of Welfare and the Hebrew Home. The Department of Welfare also provides medical service, nursing care and other special services, so that the care of the old age assistance recipients in the Home, is largely confined to administrative costs. If each home takes only a few home-care clients, the aggregate number of persons served will be considerable and the service will mean a real contribution to the care of the aged in the community.

The Home for the Aged and Infirm Hebrews also conducts two apartment house projects, for men and women, 60 years of age, single or married couples. These apartment projects are branches of the Home for the Aged and Infirm Hebrews and provide a non-institutional way of living in the community for able-bodied older persons. In one apartment house project, which is nine stories high, there are 127 individuals, which include men and women. It is operated by eight staff members. The rates of the rooms depend upon the size and location of the room. There are many Old Age Assistance recipients living in this project. The residents are expected to take care of their own rooms. However, a general cleaning is done by the maid once a week. Whenever a guest in the projects becomes ill, he is taken care of by his own doctor or if he is an old age recipient, a doctor from the Department of Welfare. If hospitalization is indicated or the guests become incapacitated, they are transferred to the Home for the Aged and Infirm Hebrews, which also has a hospital attached to it. All the rooms in the project are beautifully furnished. Individuals may bring some of their own possessions with them if they like. This project has been in opera-

tion for a number of years and has been working out very satisfactorily.

Vast studies have been made in meeting the recreational needs of the aged in the community. No doubt, some of you are familiar with the day care program that has been developed in New York City. The Department of Welfare is taking the leadership in extending this program in conjunction with settlement houses and churches, together with neighborhood community leaders. The first of these centers was the Hodson Center which was organized in 1943 through the efforts of the staff in the Department of Welfare. Recreation was the method used to overcome the recognized tendency of older people to reject activity that disrupts established habits or makes it necessary for them to undertake new activities. The purposes of the Center were:

1. To promote the social and emotional adjustment of the older person by making it possible for him to find companionship and create an environment that is favorable to his expansion, giving him a sense of security.
2. By making it possible for the older person to make the maximum use of the capacities least impaired.
3. To promote community usefulness by creating a feeling of adequacy and accomplishment through an active program.

It was recognized early in the development of community recreation for the aged that if the strengths of the older person were channelized into activities that were meaningful and important to him, he would better preserve his personality. Recreation is a basic human need and can help to develop group accommodations and acceptance of one another by members of the group. Experience has indicated that the older person has many characteristics related to the aging process which must be considered and understood. In an organized program, many of these characteristics can be controlled, arrested, and modified even when the program is recreational. People at the Center, paint, write, participate in editing a magazine. They write their own plays and act in them. They make clothes, sing, dance, play cards and games. They conduct classes in woodwork, English, poetry, arts and crafts. Interest can be aroused that will hold groups of varying cultural levels. A day center program should

provide activity during the hours usually spent at work and provide relationships similar to those he had at work. In order to do that, we need to individualize the older person. The enormous amount of unused time holds tremendous possibilities for cultural enrichment of the individual and society. Society must enable all to fulfill the promise of growth and achievement offered in the prolonged life of man.

On a reality basis there are very limited possibilities in the near future of increasing the custodial facilities under Catholic auspices. A recreational and activity program can be developed at little cost. Combined with boarding arrangement and medical and nursing care in the home, it can ease the pressures of the individual and the community. A day care center gives the individual a feeling of adequacy and accomplishment, of usefulness and belonging. It satisfies the need for companionship, recreation, acceptance and understanding.

There is much to be done in meeting the needs of our aging population, and both public and private effort must be directed towards that end. Therefore, it was decided in New York City to form an Advisory Committee for the Aged to work with the Department of Welfare in setting up a "Master Plan" for the Aged. This Committee will serve in an advisory capacity to the Mayor.

We know there is no one solution to the problems of our large aging population. However, the homes for the aged conducted by the Religious, boarding home arrangements, medical and nursing services for the aged in their own homes, nonresident aid and day care centers for the aged have gone a long way toward meeting the needs of the community.

Therefore, I would like to see the Catholic homes for the aged develop day care centers within their institutions both for their own guests and the aged living in the community. The aged who are living alone in the community also are in need of guidance, companionship, and recreation which the home for the aged could offer to them. Although I realize this program is one which will entail exploration, yet, I believe that many of the homes are in a position to start such programs even on a small scale.

I think these day care programs will serve not only to make these individuals who are along in years happier, but it will also bring them into association with the good Sisters who labor so unselfishly towards helping them gain their everlasting happiness.

THE PRIEST AND HOUSING

Rt. Rev. Msgr. John O'Grady, *Secretary, National Conference of Catholic Charities, Washington, D. C.*

Some Fundamental Considerations

THE priest is naturally concerned with everything that affects the integrity of family life. He recognizes that safe and sanitary housing is essential for the maintenance of decent standards of family life. He recognizes that the family needs adequate space so that its members will have the privacy that is essential for decency and morality.

In providing housing for families we have to think not only in terms of adequate space and safe and sanitary structure, we also have to think about the character of the neighborhood. In the slum areas of our cities we have inadequate and unsanitary housing as well as congestion. The way in which American cities have grown has made for congestion. The various groups that came into the country were compelled to live within certain definite areas and as a result those areas were overbuilt. Buildings were too high; families were too close together; there was no place for children to play except the streets. This is one of the real problems facing us in the future. With the new housing program we cannot house the same number of people in the congested slum areas of our cities or we shall have new slums in the not distant future.

Emphasis on Housing for Families

We hear a great deal of criticism of the public housing program because it has failed to provide housing for families. Those who have pointed to this limitation of the program have done little more than criticize. If we study the situation carefully, if we keep close to the public housing program we can

make it an effective instrument for family housing. Those of us who campaigned for the public housing program have emphasized constantly that it was designed exclusively to serve the needs of families with children. This is part of the legislative history of the law. It has been emphasized over and over again in the Congressional hearings. More recently it was emphasized in the hearings on the deficiency appropriation for the National Housing Agency before the House Appropriations Committee.

The basic objectives of the Housing Act of 1949, which provides for Federal loans and grants for public housing, should be kept constantly before the local Housing Authorities. Local groups are constantly talking about housing shortages for the aged and for other special groups in the community. They should be reminded that this was not a part of the basic objectives of the Housing Act. If they are interested in providing housing for groups not included under the Housing Act they should write their own legislation and have it presented to the Congress of the United States.

The Priest in the Midst of Housing Developments

Hundreds of our priests will find themselves in the midst of the vast housing developments that are bound to take place within the next few years. There are many factors destined to bring about great shifts in our city population and vast changes in fundamental patterns of American city life.

Those who have been observing the developments in American city life during the past few years know of the trend toward new and improved highways. These super-highways in themselves are causing great shifts in population. They call for the demolition of homes and the relocation of families. We also have in a number of cities movements for setting up large health, medical and hospital centers. These projects, too, are bringing about the demolition of homes and the relocation of families.

As one moves around the country he cannot fail to note the extent to which priests are involved in discussions in regard to super-highways, and new public utilities. It is quite natural that they should become involved in these debates because they have a very great influence in their parishes. Our general experi-

ence has been that when priests take an intelligent interest in the whole program they have more influence on its particular phases. After all there should be no fundamental conflict between the interests of the Church and those who are concerned with housing and city planning. It will be recognized that the influence of the Church is most essential for the maintenance of the family, for the spiritual welfare of its members and for wholesome neighborhood life. With proper planning it should be possible to go ahead with adequate housing and redevelopment programs without seriously interfering with family and neighborhood life.

Cooperative Effort Among Priests in Dealing with Housing and Urban Redevelopment

There is a real question today whether the church in American cities can render its most effective contribution in housing and urban redevelopment by leaving the matter entirely in the hands of individual pastors or whether it can render a more effective service by having city-wide committees of priests and lay people work on housing and urban redevelopment in a systematic way. Such committees will have to study the problems carefully and objectively. They will naturally want to consider how the programs will affect the religious well-being of families. They will also want to consider how the programs will affect the general well-being of the community. There really should be no basic conflict between these two objectives.

Pioneer Housing Efforts

I have been actively interested in all phases of the housing movement since 1931. My first interest in the movement was in providing decent housing for very low-income groups that could not possibly secure decent housing through private enterprise. I had been associated with a group that had studied various efforts to provide housing for low-income groups during the 1920's. They experimented with different types of what was known as "philanthropic housing." They experimented with tax exemption for housing built by cooperatives and other non-profit groups. From experience they learned that their objectives could not be attained in this way. They reached the conclusion that it was only through local municipalities that housing could be secured for low-income groups at a price they could afford to pay.

A number of us who were associated with the original group had given considerable thought to the possibilities of developing the interest of voluntary groups in providing housing for low-income families. We thought about the possibility of government subsidies for cooperatives and other non-profit groups. But after considerable thought we gave up hope of this. We reached the conclusion that one did not find in the United States the same type of non-profit organizations interested in housing that one found in other countries.

The pioneers in public housing were well aware that securing city participation in public housing would not be an easy task. However, things came our way much more rapidly, but in a different sort of way than we had originally expected. In 1932 it became clear that a large Federal work program was inevitable. A few of us conceived the idea of making it possible under the Federal works program to make loans and grants to local communities for housing for low-income groups. We did not have any difficulty in getting our suggestions incorporated in the National Recovery Act of 1933 of which $2½ billion Works Program was a part.

Catholic Interest in U. S. Housing Act of 1937

The Directors of Catholic Charities in the United States rendered a valuable pioneer service in the educational campaign that led to the enactment of the U. S. Housing Act of 1937. Several local meetings were organized throughout the country to develop interest in this type of legislation. The Housing Act of 1937 provided for federal loans and grants for local public housing for low-income groups. Between 1937 and 1940 some 160,000 units were built under this program.

During the war the Federal Government had to go into the housing field on a large scale in order to provide housing in areas where facilities were overtaxed by the war effort. The Federal Government built approximately 100,000 permanent housing units in war industry areas. It also built approximately 300,000 temporary housing units. Between 1940 and 1949 no additional Federal funds were made available for newly constructed public housing units for persons not engaged in the war effort.

In 1940 a well-organized campaign was developed to put an end to public housing. The arguments advanced during this campaign are well known. The main contention of the opponents of public housing was that it entered into a field that belonged fundamentally to private enterprise and that there was no reason why private enterprise could not adequately serve the housing needs of all the people.

A Larger Outlook in Housing

After the war those who were interested in housing came to take a larger view of their responsibilities. There was a great lack of adequate housing not only for low-income but also for middle-income groups. They found that in order to meet the housing needs of the country it would be necessary to build a million and a quarter housing units a year during the next 10 years. They felt that approximately a quarter of a million of these should be public housing units; the other could be built through private enterprise. Those who are interested in long-range housing programs were not satisfied with a hundred and seventy-five thousand public housing units for low-income families each year. They wanted to develop ways and means of bringing housing within the needs of middle-income groups. Part of their objective was realized with the enactment of the Housing Act of 1949. This law provides for the building of 810,000 public housing units during the next six years. Following the pattern of 1937, it provides for a rental subsidy from the Federal Government to local Housing Authorities to meet the difference between the cost of building and operating the units and the income received from rentals. Congress has made available the necessary appropriations for administering this new law.

With the enactment of the Housing Act of 1949 the Federal Government has again committed itself to a program of subsidized low-rent housing to be built and operated by local Housing Authorities. The Act gives the local Housing Authorities as much autonomy as possible. Clearly, of course, they cannot do anything that is in violation of the basic provisions of the Housing Act.

Responsibility of Local Communities

The success or failure of the Housing Act of 1949 will depend almost entirely on the interest of local communities. If there is no real local interest the program cannot work out successfully. From the standpoint of the Church it is important that priests and people become acquainted with the program and its implications.

The first responsibility that people in local communities have is to see to it that proper steps are taken so that the community may avail itself of the program. Some 400 cities in the United States already have established Housing Authorities. Under state law these Authorities can go ahead with the program. However, before they sign a contract of cooperation with the Federal Government, they must get the approval of the governing body of the city. The next step is to secure a program reservation. If the Authority has not made the necessary studies to convince the Public Housing Administration that a public housing program is needed in the community, it can make application for a preliminary loan to make studies of local housing needs.

The next step is to file a formal application for one or more projects with a specific number of units. In filing its application for a specific number of units the local Authority will want to consider the factors that tend to limit the size of the program than can be carried out successfully. Among these factors will be the ability of the local Authority to organize the necessary administrative and technical staff for the development program; site selection, including appraisals; engineering surveys; analysis of utilities; preparation of preliminary plans and specifications; possibility of finding housing accommodations for families removed from the slum sites on which the new units will be built.

Another important consideration will be the computation of the number of vacancies in the area covered by the Housing Authority and the amount of private building since 1940; the income groups reached by private building. In any studies that are made of housing needs locally it will be important to establish the approximate relationship of white and negro need for proposed additional low-rent housing, based on number of families of each race occupying sub-standard housing. These cal-

culations will take into account the relative urgency of the housing needs of various groups.

Acquiring Land for the Building of Public Housing Units

Under the U. S. Housing Act of 1937 the Federal Government could aid the local Housing Authorities to acquire and clear slum sites for new housing construction. For each new housing unit built there was to be an equivalent in slum clearance. It was not recognized at that time how difficult it would be to find homes for the people who were cleared out of the slums.

Those who promoted the Housing Act of 1949 recognized the enormous difficulties involved in re-housing these people. It was their thought therefore, that the first public housing units under the new program should be built on free land. It was recognized that it would be very difficult to secure free land in the downtown areas. It was generally agreed therefore that the Housing Authorities would have to look to outlying areas. One of the questions arising at the present time in many cities is, how far it will be possible to build the first public housing projects in outlying areas. In some places it is claimed that home owners will object to the building of public housing units in their neighborhood because of the danger of depreciation in property values. The attitude of many groups in the outlying areas is colored by the fear that the public housing projects may bring in Negroes. Local public housing authorities and the Federal Public Housing Administration, however, are not disposed as yet to give up hope of building new public housing units in the outlying areas of American cities.

Rebuilding Slum Areas

Slum areas that have been cleared by the local public Housing Authorities must be used for public housing. This, of course, does not exclude utlities that are a part of a housing program, nor does it exclude facilities that are essential to a community such as churches, schools, and playgrounds.

A fundamental question arises in regard to the rehousing of people in the slum areas. Will they be rehoused in the same density, in large apartment houses, rising up six or seven or eight stories, or will it be possible to rebuild slum neighborhoods in a way that will be more conducive to family living?

It is recognized now that slum areas are for the most part over-populated, that there is too much congestion, that we need a greater spread of population in order to secure housing and neighborhoods that lend themselves to wholesome family living.

This is a question to which interested groups in different communities and in different neighborhoods will have to give a good deal of thought.

Another closely related problem that will arise in project planning will be the relationship of the particular project to some definte planning for the entire area. To what extent, for instance, should the project have its own facilities? How far should recreation for the families in the project be made part of a recreational program for the entire community? How far should the health facilities of the project be part of the health facilities of the community? There has been some tendency in the past to develop projects as isolated islands in the community.

Priorities in Public Housing

A basic consideration in public housing is that the tenants must meet certain income standards for admission and continued occupancy. These standards are worked out jointly by the local Housing Authorities and the Federal Public Housing Administration. They are based on information in regard to wage levels and cost of living in various local communities secured from the U. S. Bureau of Labor Statistics.

In setting income levels for admission and continued occupancy it is assumed that the ordinary family consisting of husband, wife and three children cannot afford to pay more than 20% of its income for rent, including utilities. To use a simple illustration, if the head of a family earns $100 a month, it is assumed that he cannot pay more than $20 a month for rent It is assumed also that the family with four or more children cannot afford to pay more than one-sixth of its income for rent

In studying the conditions for admission to local public housing projects one should keep in mind that the Federal law provides for a gap of 20% between the upper rental levels for admission to the low-rent housing and the lowest rents at which private enterprise, through new or existing structures, is providing a substantial supply of decent, safe and sanitary housing.

In considering applications for admission to the local public housing units the Housing Authorities must give first preference to families that were relocated because of slum clearance. In other words, families who have been removed from a slum have first choice for admission to the new public housing units constructed on the same site, provided, of course, they meet the income limitations. In order of priority, after the people who have been dispossessed by the slum clearance, come families of veterans. Next in order come any families who meet the income limitations. In considering priorities, however, we should remember that the housing projects will be built for families with children, with emphasis on large families. This naturally would give larger families a certain advantage. The Authorities will not want to admit families with two children to units that have been built for families with three or more children.

We hear a great deal at the present time about the large number of high-income families living in public housing projects. In order to appraise this situation properly we must know something of its background. During the war many of the public housing projects were used for the housing of war workers. Soon after the termination of the war, Congress passed a law which made it impossible for the local Housing Authorities to remove the high-income families. Since this restriction has been lifted the Authorities are doing everything possible to remove the high-income families. Critical housing shortages in many local communities have made this task exceedingly difficult.

It should be remembered that under the public housing program the Federal Government provides a temporary subsidy for wage earners in the lowest income brackets. As soon as they reach income levels that enable them to pay the regular economic rents which private builders are compelled to charge, they are supposed to move out of the housing project. It has not been deemed wise, however, to evict families from public housing projects as soon as there is a slight increase in income. After all, while public housing is not designed for permanent occupancy by any group in the population, its basic purpose is to improve the standard of life of its tenants and prepare them for home ownership.

Rehousing of Families Displaced by Demolition of Slums

The rehousing of families displaced by the demolition of slums will not be an easy task. In a number of cities the rehousing of large families has presented particularly difficult problems. This is due first to the acute housing shortages. It is due, moreover, to the fact that very few housing units for large families have been built at a price that these families can afford.

In the rehousing of families that have been displaced we not only have to consider those who have been displaced by slum demolition but also those who have been displaced by other types of public improvements such as highways, schools and medical centers.

The rehousing of families dispossessed by slum clearance and in other ways presents a serious challenge to all the civic and social agencies of our cities. It is a matter about which all Catholic organizations, whether parish or city-wide, should be seriously concerned.

Slum Clearance and Community Development and Redevelopment

While the public housing program has been designed to clear a considerable part of the slum areas of American cities in order to provide proper housing for the people who now occupy the slums, public housing in itself was not designed as a panacea for the clearance and rebuilding of all the blighted areas of American cities.

Studies undertaken by people who have been interested in public housing have shown that American cities could not keep on indefinitely expanding their limits, reaching out to new areas, while they were rapidly deteriorating at their centers; that they must soon begin to take stock of what is happening to their basic structures; that they must devise ways and means of rebuilding their blighted areas. What has been initiated under public housing and under programs for super-highways and for more community facilities close to the heart of our cities, has brought about a larger movement for urban redevelopment in the country as a whole. Title I of the Housing Act of 1949 dealing with Slum Clearance and Community Development and Redevelop-

ment is bound to make a far-reaching contribution to this movement that is already under way.

Under Title I of the Housing Act the Federal Government is authorized to assist cities in a big way in redeveloping their blighted areas. A city now may come to the community redevelopment section of the Housing and Home Finance Agency and secure a loan or a grant for the clearance and redevelopment of specific areas of the city, to be used for the housing of its people either through public or privately constructed housing projects. The city may also secure assistance in providing the facilities needed in the redevelopment of its blighted areas. In order to avail itself of the assistance proffered by the Federal Government the city must have the necessary authority from the State Legislature to acquire land in the blighted area that it proposes to redevelop. In a number of states, cities now have this authority. Some 20 cities have definite plans for the redevelopment of their blighted areas. In fact, there are plans for the redevelopment of the cities as a whole. In these cities a plan for the redevelopment of any blighted area must conform to a general plan for the redevelopment of the city as a whole.

Besides these 20 cities there are some 50 additional cities in the United States that have fairly well under way plans for the redevelopment of their blighted areas and their cities as a whole.

Under the slum clearance and urban redevelopment section of the Housing Act it is possible for a city that is making plans for the redevelopment of one or more of its blighted areas and for the city as a whole, to secure loans from the Federal Government for this purpose. It is possible for cities that have definite plans for the redevelopment of blighted areas to present such plans to the Federal Government and secure grants representing two-thirds of the difference between the present value of the slum sites that are to be acquired for clearance and their value after they are cleared and made ready for rebuilding. The city, of course, must contribute one-third of the difference but they may include in this one-third the expenses that they have incurred in making changes in their public facilities made necessary by the redevelopment. This includes such facilities as streets, sewers, lighting, water, and new playgrounds.

When the redevelopment has been completed the city may

make it available to the Housing Authority for public housing, it may sell it for private housing developments, or it may sell it for a church or a school site.

Besides the grants, the Federal Government can make loans to cities for the redevelopment of their blighted areas, the loans to be repaid from the sale of the land after it has been made ready for rebuilding.

Plans for the Rehousing of Families Displaced by Slum Clearance and Redevelopment

There is one very important consideration to be kept in mind in programs for slum clearance and urban redevelopment to be carried out with the aid of the Federal Government, and that is that in order to qualify for Federal aid there must be a feasible method for the temporary housing of families displaced by the projects. They must be rehoused in areas in which they will have decent, safe and sanitary housing at a price they can afford to pay and within reach of their places of employment. This provision of the law will raise questions not only in regard to those who can meet the requirements for admission to public housing projects but also to those who can pay the regular rents that private enterprise is compelled to charge.

Public Housing Not Confined to Large Cities

There is a general impression that public housing is designed for the large cities. It is, however, designed for all cities and towns having a population of 2,500 or more, where a definite need has been established. It will therefore be a matter of concern to every section of the country. It will be of concern in rural as well as in highly industrialized states.

Farm Housing

The Housing Act of 1949 has made special provision for assistance by the Federal Government in farm housing. This is really an expansion of the present program of the Farmer's Home Administration which is designed to serve the needs of large numbers of farm families who have inadequate farm plans and inadequate equipment. Under the program of the Farmer's Home Administration the tenant farmer who is experiencing

difficulty because he has insufficient land or because he lacks the necessary facilities for efficient farming, may secure a loan for the purchase of seed, equipment or livestock. It is assumed that this particular type of farm tenant cannot secure credit from other sources. The Farmer's Home Administration also assists families in securing family farms by direct Government loans for forty years bearing interest at 4%. It assists farmers who want to extend or improve their present farms and cannot secure assistance from other sources. The Farmer's Home Administration program can be used as a means of helping the farm owner who needs better housing not only for his family but also for his livestock. If he is a dairy farmer, for instance, a milk house will be a very important part of his equipment. It may more than double the price that he receives from his butterfat.

The farm housing program is designed basically as a means of enabling farmers to help themselves. The Farmer's Home Administration works out with the farmer a complete farm plan, including housing facilities. It includes in this program various ways and means in which the farmer can help himself. It may include, for instance, the sawing of lumber to be used in building or repairing the farmer's home or other farm buildings; it may provide that the farmer himself do a part of the work; it may include the cooperative assistance of neighbors.

There is another element in the program of the Farmer's Home Administration from which we may profit in city housing programs. The officials of the Farmer's Home Administration provide various types of farm housing plans that they secure from wholesale houses. They also provide the farmers with engineering assistance in building and in improving their housing facilities. This of course reduces the cost of farm housing considerably.

Housing Research

It has been pointed out many times that there have been relatively few changes in methods of house construction since 1890. Housing is for all practical purposes still in the handicraft stage. If we were to build automobiles in the same way as we build houses we could not make them available to very many people.

Many people feel that no matter how many laws we may pass, no matter how much we may improve existing methods of financing, we cannot secure adequate housing for the American people at a price they can afford to pay without the aid of new materials and new methods of construction.

The research section of the Housing Act of 1949 is designed to promote study of the possibilities for the use of new and less expensive materials in house building and also new methods in the use of conventional materials.

Under the new research program the Housing and Home Financing Agency of the Federal Government can assist local committees and local groups of all kinds in studying their housing needs. This might very well include studies of the types of housing needed for families with children.

If we are to make any truly constructive efforts to maintain decent standards of family life in our country, we must give more thought to the relationship of housing to home life. How far are we building houses that meet the needs of families, in which families can carry on common activities? How far does the type of housing built by private enterprise lend itself to carrying on family activities within the home? There is a real need, moreover, to study what public housing is doing in the conservation and development of wholesome family life.

HOW TO PROMOTE AND FOUND NEW CONFERENCES OF THE SOCIETY

VINCENT J. SCHLACTER, *President, Particular Council of Toledo, Society of St. Vincent de Paul, Toledo, Ohio*

I WOULD strongly urge as a first step to the promotion and organization of a Conference, prayer for Divine guidance.

All Vincentians can be heartened and encouraged to carry on the grand work when one considers the endorsements of Pope Gregory XVI, who gave the society a canonical standing, and issued the first Brief of Indulgences in favor of the society. Leo XIII, Pius X and our present gloriously reigning Pontiff, Pius XII, who was our Cardinal Protector before his elevation, have

all graciously commended our work. His Eminence, Cardinal Stritch once said, "To serve the poor is a Vincentian's privilege, for in doing so, they place us in the enviable position of gaining merit for heaven, and our own personal sanctification."

To promote and organize a new Conference is the work of the Diocesan or Particular Council. A standing committee of tried and experience Vincentians should be constituted for this purpose in each council. This committee should be known as the Organization Committee, its membership can be as few as three, but not over five. The personnel of this committee should be comprised of the Spiritual Director, or Moderator of the Council, its President and Secretary and two other members of the board of the Particular Council. The Organization Committee should consult among themselves regarding the possibility of organizing Conferences in the parishes.

The Spiritual Director's acquaintance with pastors, and his knowledge of parishes is an invaluable asset to the Organization Committee. The committee makes its plans and concentrates its efforts on two or three parishes at a time. Calls are made on the pastor giving him an outline of the purposes, the aims, and objects of the Society; the benefits to accrue to the members personally, and by way of edification to the entire parish. As a general rule, priests are quite well informed as to the Society of St. Vincent De Paul and its functions. In some dioceses the Most Reverend Bishop has listed in Pastoral regulations, the Society of St. Vincent De Paul as a highly desirable parish society. Reference is made to His Excellency, Bishop Alter of Toledo Diocese, who has expressed the hope for a conference in every parish wherever feasible. Sometimes the Pastor is concerned that he will have just another society to guide and worry about. However, when it is explained that the Society of St. Vincent De Paul is a layman's society which carries on its works through the guidance of the Rule which is tried and true, and which has carried Conferences forward for over a hundred years, a more favorable view is taken.

The pastor is also told that the Conference supplements and aids the sick and the poor in the event they are being assisted by the public welfare organizations, and that the Conference cooperates actively with the Pastor in all its works and does not

undertake any new work without first obtaining his permission. A general outline is made of the method of making calls at the homes of the poor and the scheduling of calls at hospitals and institutions. It is pointed out too that in making such calls spiritual advice is given and active assistance is rendered to get the sick or indigent person to return to the sacraments and religious duties.

The Pastor having given his consent to organize a Conference, the problem arises of obtaining the right men in the Parish to form a Conference. The Organization Committee then obtains the names of the outstanding men in the Parish, and proceeds to contact them in their homes, always being careful to select exemplary Catholics. These prospective members are told the cardinal principle of the Society, namely, the personal sanctification of its members through the personal practice of Christian Charity. They are told that no work of charity is foreign to the Society; that it does not take the place of the Holy Name Society, or another parish group; that a Conference is intended as the right arm of the Pastor in his responsibility to care for the poor and the unfortunate. They are also told that an explanatory meeting will be held at which each member of the Organization Committee presents an assigned and defined part of the work.

The Pastor is asked to announce from the pulpit on a given Sunday that certain men (names are read) are requested to attend a very important meeting on a given date at a stated hour in the parish hall during the ensuing week. When the men assemble and the meeting is called to order by the Pastor, the Organization team goes into action. One gives the history of the Society, its aims and objects, and an outline of the vast field of charitable activities in which a Conference may engage. The rule and the manual are referred to as the handbook to guide the Conference. A second man tells of the generous indulgences granted by the Church to members of the Society for active membership. A third member of the organization team outlines the types of membership in the Society, the dues of honorary members, and the method of making visits or calls at the homes. Another member explains the conduct of the meeting, the order of business which is followed, and explains the duties of the secretary and the treasurer, the keeping of the records, and the making of monthly, quarterly, and annual reports. To another is given the presenta-

tion of the special works carried on in the Particular Council, the monthly meetings, its Salvage Bureau activities, and the four festival days of the Society.

Immediately after these talks, an appeal is made for active membership from those present. At this same meeting, cards are passed among those prospective members to obtain their names and to have them signify which branch of membership they desire. The Pastor is consulted as to the most able of the men present, the purpose being to make the appointment to the office of President. As soon as the cards are collected, a tabulation is made of all seeking active membership and the President and Vice President are appointed. Then an election is held for the other offices to properly man the Conference. The first meeting of the newly organized Conference is then held with the direction and guidance of the Organization Committee. A record is made of the names of the officers and members of the new Conference, and it is placed in the hands of the secretary of the Particular Council for the official record.

As one who has had much experience in the organization of new Conferences let me sound a note of caution. The first officers of the newly founded unit are most important. The Conference will rise or become moribund accordingly as these officers do or do not have a truly zealous, self-sacrificing Vincentian spirit. This is particularly true of the President. Not the most popular, not the most prominent, not the best friend of the pastor, not one already overburdened with parish activities should be designated for this vital key position but the one who in the prudent judgment of the Pastor has a willing, sacrificing spirit and a true heart of charity for his fellow-man. I have seen Conferences die because the wrong man was chosen to lead. I have seen other Conferences develop and grow into great instrumentalities for good because the president was fired with the spirit of Christ's love for the poor, and was willing to spend himself and be spent for God and neighbor. The Pastor should be warned therefore, of the danger of designating the wrong man as the leading spirit of a new Conference.

A newly established Conference needs encouragement. Often it will be geographically isolated. The Particular Council should keep in touch with the new Conference for some time, if for no

other reason, just to let its members know "they belong." Neighboring Conferences should be asked to visit the new Conference. As soon as possible, the new Conference should act as host to the Particular Council at one of the quarterly meetings, etc. Such interest and good fellowship will mean much to a Conference still feeling its way in the new lands of Vincentian apostleship.

Anyone participating in the work of organizing a Conference feels a certain sense of having performed a job in the vineyard of The Lord. The satisfaction gained therefrom carries with it the urge to carry on the growth of the Society, and further the work of the Society. When one considers the vast potential for good a Conference of our society possesses, every Vincentian should be anxious and zealous in the work of extending the number of Conferences. To be instrumental in organizing a Conference is to have a share in all the good works that a Conference will ever accomplish. "Those who instruct others unto salvation," the Holy Ghost assures us, "shall shine as stars for all eternity."

THE SOCIETY AND THE SPONSORSHIP OF CHILDREN IN CATHOLIC INSTITUTIONS

Fred Laux, *President, Particular Council of Omaha, Society of St. Vincent de Paul, Omaha, Nebr.*

THE Archdiocese of Omaha has the house of the Good Shepherd, St. James' Orphanage and the internationally famous Boys Town. The House of the Good Shepherd is no concern of ours, and though a program such as I have in mind may be developed in the future at Boys Town, Vincentians are not considering any work with it at this time. There remains St. James' Orphanage, a Catholic institution which shelters and acts as Foster Parent to an average of 180 to 185 boys and girls ranging in ages from 12 hours to 12 years.

In any program of help to children in Catholic institutions we must keep in mind that we are supposed to be helping the *children*. This need not be burdensome. Vincentian philosophy stems from Ozanam's injunction, "Go to the poor!", and those of you who have seen the motion picture "Monsieur Vincent"

may recall St. Vincent's remark to the young priest, "You must do these things yourself," stressing the need for personal service.

A modern orphanage shelters many kinds of children but only a relatively few full orphans or totally neglected children. These completely forgotten children are most in need of the help a kindly, intelligent, friendly, Vincentian can give as a foster big brother. He becomes someone who is interested in them and on whom they can depend as a pal, a confidant, or even a person to imitate.

How do we go about it? One cannot just dash out with a committee of ten to take over the care of lonesome orphans. This is a business of satisfying individual needs. The Supervisor of the Institution knows best the needs of the individual child. She can best appraise the qualifications of the individual Vincentian needed to assist a particular child.

As a preliminary qualification to be considered in selecting men for this work, we think, as a group, younger men without children of their own, are best. The child in the institution wants to be loved as an individual. Granted, that the good solid family man knows the problems of child care. He is not in the best position to give individual attention to this little stranger. So let our Vincentians visit with the Supervisor about the entire business so that she can size up the qualifications of each for the particular child they are to work with.

What does one do? First of all—make a friend of the child. American dollar-diplomacy may be criticized but in this instance, I believe we can risk a discussion with the child over an ice cream soda, or attend a ball game, without danger of criticism for ulterior motives. Interest in school studies, particular interests or hobbies of the child, car rides, walks in the public parks, trips to the zoo, birthdays and the like, are some of the many opportunities for building friendship, and need not be expensive.

As a general rule, the children we will be helping are subjects for adoption so the Vincentian's role may be terminated in a few weeks or a few months. He may continue in a "God Father"-like role after the child has taken up its new home with foster parents but that is something to work out in the individual case when the time comes.

In Omaha, all Catholic child placement is handled by the professional staff of Catholic Charities. Every child in the orphanage is specifically assigned to a worker. So, in this program, we see the necessity of understanding of purposes and means by the Vincentian, the case worker, and the Supervisor of the Institution, to assure a harmonious pattern of development, the same as should exist in the planning in any good Catholic family.

Beyond the work of individual Vincentians with individual children, we can help to meet the need for assistance, as teachers of hobby classes or crafts. In Omaha, one of our Vincentians is the Scoutmaster of the Boy Scout troop at St. James'. A skilled carpenter could do well in conducting regular classes in woodworking. A stamp collector might find some junior understudies. Pottery making, weaving, leather working, etc., are only a few of the fields that might be worked.

Don't expect too much! This type of program will work but it should not be expected to encompass exactly 100 children in exactly four weeks. In Omaha, we feel especially blessed by having a city large enough to offer plenty of opportunity for service of this kind, yet small enough that we do not become frightened by the enormity of the task.

St. James' Orphanage is completely under the direction of the Archbishop, and is supported by the diocese without assistance from local Community Chest funds. The Spiritual Director of our Society, Father Fischer, is also the director of the Catholic Charities, our professional agency supported by the Community Chest. Father Fischer is likewise the director of St. James' Orphanage. Sister Mary Charles of the Mercy Order is Supervisor of the orphanage and very cooperative. We believe a program like this can work anywhere but in some places a little more effort may be required in diplomatic liaison to get things under way.

As specific recommendations to Vincentians, may I offer: that where there is a Particular Council, it should sponsor this work rather than an individual parish conference; that four or five younger men be interested. This number can be increased as necessary. We believe that in the average institution of 175 children, six to ten men will be sufficient; that the committee meet with the Supervisor of the institution collectively and

individually, for all to thoroughly understand what may be expected of each other; any unusual expenses should be borne by the Particular Council; first, last, and always, a constant petition of prayer to God for guidance and strength. "One cannot give what one does not have" is a sound adage. If we are to guide little children, we had better be as little children to our Heavenly Father.

THE SOCIETY AND THE SPONSORSHIP OF DELINQUENT CHILDREN

James Fitzgerald, *Executive Secretary, Child-Caring Department, Society of St. Vincent de Paul, Detroit, Michigan*

THIS is a topic tricky with ambiguity and loaded with a couple of terms defiant of accurate definition. Tricky—anyway, for a tangle-tongue like me—(What's a "tongue-twister"? It's a sentence which gets your tangue all tungled up.) I recall some years ago listening to a broadcast over a national hook-up as part of a campaign to arouse public interest in a campaign to combat juvenile delinquency. A feature of the radio program was the voice of a famous sports figure—a champion prizefighter or star ballplayer or such. He did very well, too, with his script till just at the end when he came out with the emphatic declaration that he, personally, was going to do everything in his power to promote juvenile delinquency. While my dictionary gives among its definitions of sponsorship: "the promotion of a person or a cause," I want to go on record at the outset that I do not favor the promotion of juvenile delinquency.

But, having avoided the pitfall of ambiguity and having sidestepped one of the difficult-to-define terms, I am confronted at once with another troublesome term: "delinquency." What is a delinquent child? I know that the law book says that a delinquent child is a person, not having attained the age of sixteen or seventeen or eighteen—depending on the State in which he or she resides—who breaks a law. I know that, according to one book, he or she is a victim of environment; according to another book, that he or she is a child suffering from a frustration; according to another, that he or she is the product of a badly

assorted set of grandparents. I know that—wait a minute. What I really know is that I'd better get out of that fog of words and talk a language which at least I myself can understand. If it's all the same to you, I'd prefer to define a delinquent child as a bad child, period.

Definition of Bad Child

And what is a bad child? Why a bad child is a child who commits a sin or sins. I'll stick to that definition even though I know that here I part company with all those very superior secularist child specialists who are represented by that one of them, who. . . .

> ". . . didn't believe
> In Adam and Eve,
> Who put no faith therein!
> Whose doubts began
> with the fall of man
> And who laughed at original sin."

But I'm not in the clear yet. I still haven't hacked my way out of that net of words—"the sponsorship of delinquent children." Once, I asked a cabby who was driving me along a by-street in Dublin what was the handsome building we were passing. "That," said he, "is the Customs House. But the front of it is round in the back. You're looking at the other side of it." It was quite clear to him but not to me. And what I'm trying to say here is clear to me but I fear not to you.

Two Kinds of Children

Well, let's have a fresh go at it. This way: there are two kinds of children: girls and boys. Is that clear? All right: there are two kinds of children girls and boys. But nobody in his senses would seriously propose that our Society should sponsor delinquent girls. That reduces my problem here by about one-half, leaving only bad boys for me to deal with. But, there is on record expert testimony that "there is no such thing as a bad boy." And that would be that, as the fellow said who went full circle in a revolving door.

Quote. "There is no such thing as a bad boy." Unquote.

Doubts Aroused by Two Cases

My natural inclination to believe in that dictum was somewhat weakened a few years ago when a boy in the care of the Society's Child Caring Department, after lying in wait from midnight until two in the morning for the return home of the foster father from his shift at the auto plant, resting a deer rifle on the rail of the porch, drew a bead on the glow of the cigarette in the hapless man's mouth and shot him through the head. Maybe, Richard wasn't a bad boy but the jury called it murder and the judge gave him life. My belief in the dictum was further somewhat shaken a while ago when I read in a Detroit paper that a fourteen-year-old Starr Commonwealth boy had stabbed his house mother to death with a kitchen knife as she bent over a mixing bowl full of batter. The story told how the boy had been hailed into court a year ago for stealing an automobile and had been released by the judge to Mr. Floyd Starr, founder and director of the Commonwealth who is credited by Who's Who as the author of the dictum: "There is no such thing as a bad boy."

I know that hard cases make bad law but the cases of those two boys raise a question in my simple mind as to the categorical validity of the dictum, "There is no such thing as a bad boy." Do I make myself clear? But put the hard, the extreme cases aside and consider the simple case of the London lad who went to confession to Father Ronald Knox: "Bless me, Fadder, for I have sinned. I thrun mud at the bus and I don't believe in the Holy Ghost."

An Understandable Case

That kid's case is less of a tax on my comprehension of the complexities and intricacies of the problem of the delinquent child. That case presents the two large and simple divisions of child delinquency: the delinquencies for which in the main he is himself responsible and the delinquencies for which others than himself are in the main responsible. That he thrun mud at the bus was, I think, on the whole his own idea; that he didn't believe in the Holy Ghost was obviously in the main not his own idea but an idea picked up from some adult jughead or other. At any rate, they are delinquencies that I can understand. And I can understand, too, the mind of that lad, as I might not understand

the evaluation by a psychiatrist or a child psychologist of his motivations and his reactions as, on the one hand, a protest against a hostile environment and on the other, a rebellion against a frustrating dogmatism. I can understand the lad when he confessed simply and profoundly: "I have sinned." And I can understand too, the therapy which I have no doubt Father Knox applied. There in the impressive and attention-fixing darkness of the confessional he said to the boy direct and simple things that only a priest is able to say and he did the direct and simple thing that only a priest can do—he gave the boy absolution. And the bad boy who had come in by that narrow door, went out of there a good boy—at least for a little while—at least until he got another clear shot, not at a passing bus, but at the next smart aleck who tried to undermine his belief in the Holy Ghost.

Now that I have cleared the brush and the bramble out of my head, I can go on with this chore at a quicker pace.

Let's make a question out of this topic. Should the Society Sponsor Delinquent Children—and if so, How?

Society's Methods

I distinguish: delinquent children per se: No; per accidens: Yes, How? Well, the Society has two chief ways of putting its principles into practice: (1) the general way, through its Conferences, of visiting the poor in their homes; (2) the special way, through special works.

The Society, while not holding itself out, through either of these ways, to sponsor delinquent children as such, will stand ready to sponsor delinquent children per accidens according to the circumstances of time and place in both these ways, or in cooperation with other agencies, public or private, who care for such children as a category. The Society, further, may well establish special works designed indirectly and at long range to act, as it were, as solvents of the mixture we call juvenile delinquency.

A Special Work Suggested

I suggest here one such special work. Not the only, not perhaps the best, but one such work. It is a work familiar enough to Vincentians, quite common among our special works in many

parts of the country, mentioned occasionally at national meetings but seldom accorded the time even of a single paper on the programs, taken maybe for granted. We hear much and often about such special works as salvage bureaus and the visitation of institutions but rarely and little of this typical special work of our Society. Some day I'm sure this work will come into its own. The relationship of this work and our society is a case of . . .

"They went to school together.
They grew up side by side;
But he never knew he loved her,
Till her rich uncle died."

I mean the summer camp. And pending adequate recognition of its great worth, I might as well be the one to direct some attention to it. For it is directly on the beam of this topic.

Contribution of Summer Camp

The summer camps sponsored by the Society stand among the greatest contributions toward the practical prevention of juvenile delinquency in this country. They definitely help to keep good children, living in bad environments, good and to turn beginning bad children into good ones. The summer camp under Vincentian sponsorship teaches the child—by the most effective pedagogical method; the experience of doing—the profound and lasting lesson that being good can be fun; that being good is, indeed, the only small share of fun in this sad world and the only guarantee of fun in eternity.

In Detroit last summer 1,150 boys and 850 girls spent two weeks each at Camp Ozanam and Camp Stapleton on the shores of Lake Huron. At Camp Ozanam the boys lived and played with a staff of counsellors recruited from among senior seminarians and at Camp Stapleton the girls lived and played and prayed with a staff of Dominican Nuns. They have had a long holiday from wretchedness; they have had a vacation from sin; they have had fun. They are back home now, most of them better boys and better girls. This is an example of the Society and the Sponsorship of Delinquent Children.

THE SOCIETY OF ST. VINCENT DE PAUL IN THE DIOCESE OF CAMDEN

Honorable Patrick F. Courtney, K.S.G., *President, Diocesan Central Council of Camden, Society of St. Vincent de Paul, Camden, N. J.*

As the artist in his creative mind visualizes the picture he is about to paint, the masterpiece of his career, he prepares the sketch of his background and materials, that he may properly portray his subject. He brings out with fine technique and artistic skill, the colors in their highlights and shadows, putting his very life into the work before him and upon completion and approval by the art-loving public making for himself a name that will stand out among his contemporaries for years. So too must we, if the history and work of the Society of St. Vincent de Paul in the Diocese of Camden is to be told, prepare our background materials and our data, if we are to present a true picture of a pulsating organization of the Catholic Church. The Society of St. Vincent de Paul, founded one hundred and sixteen years ago by Frederic Ozanam and his companions for the greater glory of God, the sanctification of the souls of its members and the souls of the poor who are the beneficiaries of its charity, is an organization that will go down through the years until the end of time.

The formal organization of the Society of St. Vincent de Paul in the Diocese of Camden is less than a year old. The performance of that year has been characterized by seriousness and understanding. The small achievement of a spreading work is the source of what we hope is a justifiable pride. This one year of age does not mean however that the spirit and work of St. Vincent has only lately come to South Jersey. There are those among our members whose years of charity go back, ten, fifteen and twenty-five years. We have an outstanding ancestry in our good works, whose zeal and enthusiasm for the poor of Christ is the source of our edification.

Two of these Vincentians, who have long since passed to their eternal reward, John H. Maloney and Philip Rea, were the great leaders of their day. They gave us the inspiration to carry

on the work. I can still recall their parting words to me when due to their old age, they passed on the Presidency of the Particular Council of Camden in 1924. "Look after the poor, visit the sick, console the weary and those who are low in spirit. Be ever vigilant regarding the children, for someday they will be the members of the Lay Apostolate for Holy Mother the Church, and our future citizens. Worry not about funds to carry on your work among the poor, God in some way will supply your wants." From our experience on many occasions we have fully realized the truth of these words.

Nothing is known of the men who founded and conducted the work of the Society prior to the year 1913. No records can be found. There is reason to believe however that the work was being carried on sometime between 1854 and 1875 because of the fact that much bigotry and intolerance prevailed in Southern New Jersey which made it necessary for our priests and laity to be constantly on guard to protect their rights and to succor the poor and sick who could not take care of themselves.

The growth of the Society depends greatly if not entirely on the available parishes in a diocese, so in case some might wonder why Conferences were not founded earlier the following will supply some of the answers. The first parish in the territory now comprising the Diocese of Camden was established in Swedesboro, New Jersey in 1854. On November 11, 1855, Camden was erected as an independent parish and designated as the Immaculate Conception. Services were conducted in a rented hall, under the pastoral charge of Rev. James Moran, the first priest ordained by Bishop Bayley, then Bishop of Newark, New Jersey. June 9, 1859, ground was broken for a church at 5th Street and Taylor Avenue and the first Mass was offered October 9, 1859. By 1863 the Catholic population of Camden had increased so that it became necessary to build a new church. A plot of ground at Broadway and Market Streets was purchased from Abigail Cooper, construction was begun, and on October 23, 1864 the cornerstone was laid. The Church was opened for divine services in July 1866, although not completed. On May 27, 1893, the Church was consecrated.

The Diocese of Camden was erected by Pope Pius XI in December 1937 and the Church of the Immaculate Conception

was formally designated as the Cathedral of the Diocese of Camden. The Most Rev. Bartholomew J. Eustace, S.T.D. was appointed the First Bishop of Camden by His Holiness Pope Pius XI, December 16, 1937, consecrated in St. Patrick's Cathedral, New York City by His Eminence Cardinal Hayes on March 25, 1938 and installed on May 4, 1938 in the Cathedral of the Immaculate Conception, Camden, New Jersey.

In 1855, the Cathòlic Mission of St. Nicholas of Tolentine commenced the first Divine Services in one of the few private houses on Absecon Island. The first mention of this mission was in the Catholic Directory of 1856 and was attended by the Augustinian Fathers from Philadelphia, Pennsylvania. Rev. Michael Francis Gallagher, O.S.A., was the first regularly assigned pastor and attended Atlantic City from 1855 to 1860. The next four parishes were established in Atlantic, Camden and Salem Counties in 1864. Between 1874 and 1887 ten more parishes were established in Atlantic, Camden, Gloucester, Cape May, Salem and Cumberland Counties. A total of sixteen parishes had been erected in thirty-three years, from 1854 to 1887.

When the Diocese of Camden was erected December 1937, comprising the six lower counties of the State, it was completely divorced from the Trenton Diocese. All hospitals, orphan homes, old aged homes were located within the boundaries of the Trenton Diocese. Camden was left without any of these facilities, even though it had for years helped to support them. Our good Bishop realizing the enormous responsibilities placed upon him, in his truly holy humble and charitable way, commenced his labors in such a fashion that he has endeared himself not only to our Catholic people but has also captured the love and respect of the non-Catholics. The spiritual and temporal progress made in the new Diocese of Camden under the zealous direction of Bishop Eustace is almost without parallel.

The following is only a slight record of his accomplishments:

New parishes established 16—Missions 7—High Schools 3, including 1 Academy.

Elementary Schools 9—Minor Seminary 1—Novitiates for Sisters 2.

Established a home for the aged with limited capacity at present.

A glorious achievement was the construction of a new hospital, Our Lady of Lourdes, located in the city of Camden and built in the form of a cross. The Hospital is considered the finest Catholic hospital in the country, containing 362 beds. On top of the hospital rests a 21-ft. statue of Our Lady of Lourdes. It is lighted at night and can be seen for miles from all directions.

In 1943 the office of Catholic Charities was established and the Rev. Alfred W. Jess was appointed the Diocesan Director. From a modest beginning it has become a great asset to the Diocese.

The total population in the Diocese of Camden is 696,484 and the Catholic population is 146,687. Total State population 4,259,960 and the total Catholic population 1,481,117.

During the years from 1860 to the 1900's [the priests and our good Catholic people had difficulties organizing and financing the various parishes which covered scattered areas, both in the cities and rural districts, but regardless of this] it is possible that there were some isolated Conferences of the Society carrying on the spiritual and corporal works of Mercy among the people. There is little known of the work of the Society however until it was discovered that a Conference was founded in the Cathedral of the Immaculate Conception parish, January 18, 1877 and aggregated January 28, 1878. Nothing is known about the activities of this Conference. It has not been active for more than 25 years, but we are hopeful that it will be reorganized in the near future.

The available records show the next Conference organized was the Sacred Heart, Camden, New Jersey, October 24, 1913. Then followed the Holy Name Conference, founded November 22, 1914, aggregated May 8, 1916, became inactive in 1924 and was reorganized May 15, 1949.

St. Patrick's Conference, Woodbury, was organized in May of 1920, and carried on the work for fourteen years in accordance with the Rules, and then became inactive. However, two or three very fine Vincentians continued the work on their own, and due to their zeal the Conference was reorganized May 19, 1948. It is now a very active Conference doing special works on penal cases for the Diocesan Central Council and Catholic Charities Office.

St. Lawrence, Laurel Springs and St. Rose of Lima, Haddon Heights Conferences were organized February 22, 1922 and November 16, 1922, respectively.

St. Peter's, Riverside, organized February 24, 1923 and became inactive July, 1929. It is now in the Trenton Diocese.

Our Lady of Mt. Carmel, Camden, organized 1924, became inactive July, 1929. Reorganized September 16, 1949.

St. Joan of Arc, Fairview, organized October 5, 1924, became inactive July, 1929, reorganized September 16, 1949.

St. Joseph's, East Camden, organized February 9, 1930, became inactive January, 1937. It is our hope to reorganize.

St. Ann's, Wildwood, organized January 25, 1931. It was an isolated Conference but continued active until February 7, 1943. Reorganized April, 1949, it is now affiliated.

St. Teresa's, Runnemede, organized December 12, 1931, became inactive in 1932, reorganized April 29, 1948.

Holy Saviour, Westmont, organized December 12, 1932, became inactive in 1938, reorganized July 19, 1949.

St. Joseph's (Polish), Camden, organized November 14, 1934.

Sts. Peter and Paul, Camden and Christ the King, Haddonfield, organized March 29, 1935 and August 8, 1935, respectively.

St. Aloysius, Oaklyn, organized August, 1937, not very active, ceased all activity April, 1939. Reorganized February 28, 1949.

St. Cecelia's; Pennsauken, organized October, 1939, continued activity as an isolated Conference. Reorganized May 1, 1949 and affiliated with the Particular Council of Camden.

Sacred Heart, Mt. Ephraim, organized January 30, 1940.

Our Lady Star of the Sea, Atlantic City, organized November 1, 1948.

Our Lady of Mt. Carmel, Berlin and St. Mary's, Williamstown, organized July 25, 1949.

The Particular Council of Camden was organized October 29, 1922 and instituted December 27, 1922. Early in 1924 the officers felt they were getting too old for the active work of the Society and, desiring that younger men should carry on the work, requested that the Particular Council be reorganized. This was

done May 4, 1924 and has continued an uninterrupted service to the present time. It has experienced and overcome difficult problems brought about by severe economic changes as well as drastic changes in State, County and Municipal welfare laws. We are happy to be able to say that during those trying times we were able to greatly relieve the sufferings not only of our own people but of others, regardless of creed, color, nationality or political affiliation.

Realizing the close relationship of the Society of St. Vincent de Paul and Catholic Charities, with the approval of the Most Reverend Bishop, a Central Office of the Society, "full time," was opened in the Catholic Charities building. There is a very fine understanding and working agreement which is showing very gratifying results. The Most Reverend Bishop has very kindly accepted the Honorary Presidency of the Particular Council and Father Jess has been named Diocesan Spiritual Director.

To more adequately cover the central and lower portions of the Diocese, the Particular Council of Atlantic City was organized, June 28, 1949, and will have jurisdiction in Deanery No. 3, comprising Atlantic and Cape May Counties. When Conferences are organized in Deanery No. 2, Salem and Cumberland Counties, we propose to organize a Particular Council in Vineland to cover this section. Then the entire Diocese will have been completely covered and our mission in spreading the work of the Society in the Diocese will be properly launched. Then a well coordinated program of education and participation, of the clergy and laity, in the work of the Society and Catholic Charities, will reach every part of the Diocese.

The present status of the Society, 1 Diocesan Council, 2 Particular Councils, 19 Conferences, 190 Active Members and 2 Inactive Conferences. Some of the special works activities conducted by the Society in larger cities are not carried on in the Diocese of Camden, chiefly because the necessity is not as great. However, we have a thorough understanding and working arrangement with the Diocesan Catholic Charities to approach these problems on a cooperative basis, thereby eliminating duplication of effort and conserving personnel and expense.

After the reorganization of the Particular Council of Camden in 1924, a study was made of the major requirements of the poor

at the parish level. This was studied along with the State Welfare Laws, the better to obtain for our people the benefits they were entitled to. As a result of this study we discovered that our people, either through pride or ignorance, were not receiving the state aid they were entitled to, particularly the payments to widows for their children from the State Board of Children's Guardians. Immediate action was taken by the Society and in a very short time, home life assistance was secured for a great many children. At the present time, to the best of our knowledge, all Catholic widows with children are receiving this aid. This same condition existed with the Old Aged Pensions and action was taken. Since 1925 all Vincentians have been furnished a complete Digest of Eligibility Provisions under the New Jersey Assistance Laws, to guide them. We do not confine this work to our own people, but render the same assistance to all unfortunates that come to our notice.

During the days of the so called Detention Home, in Camden, members of some of the Conferences made regular visits to the institution and performed outstanding work among the juveniles as Probation officers. However, a few years ago conditions at this Institution became chaotic and the Vincentians withdrew until such time as corrective measures are taken by the proper authorities. This action was taken to protect the Society from being drawn into any of the controversies.

During the depression years of the 1930's, when the Public Relief was under a County Director, constant misunderstanding and disagreements existed between the County Director and the Municipal Welfare Directors regarding the dispensing of relief. This constant bickering caused unnecessary suffering among the relief clients. Something had to be done to correct this condition, and the Society of St. Vincent de Paul was called upon to solve the difficulties by acting as referee in cases under dispute. We accepted the responsibility with the understanding that our reports on the cases would be final. This was agreed to and as a result all further trouble and unnecessary suffering was eliminated.

The services rendered by the Society vary, as the needs of the people vary. Voluntary work remains flexible, is not forced to conform to outlines, formulas, graphs or public budgets. Cash grants are avoided as much as possible, but are given when

necessity requires. Inadequate public aid is supplemented and help is always given to aid persons with limited private incomes to keep free from debt. All kinds of charity as we Catholics know it is handled by our Conferences, some of the cases are very pitiable but time will only permit mention of a few.

One Conference received an emergency call at 1:00 A.M. on a stormy winter morning about a family in dire distress. Two of the Vincentians arrived at the home located in a very remote rural section about 3:00 A.M., with a supply of groceries after traveling through mud and ice as high as the running boards of the car. We found a sick mother in bed with a week-old baby, without food or milk and no heat in the home; another child cold and half starved, husband not much better off. The husband was out of work and unable to provide the bare necessities. The family was provided for immediately, good nourishment was given, the house heated, put in order and a job secured for the husband. The wife of one of the members outfitted the baby and provided christening clothes.

Another Conference was called to help a destitute man and wife, non-Catholics, living in a shack. There was no furniture, boxes and nail kegs, served as table and chairs. The man had an incurable disease, was lying on a shabby bed, without food or medical care. He was moved to a hospital for operation and died. We furnished help necessary for about two months and finally were able to persuade a minister to take the case.

A suburban Conference adopted a family of six, father, stepmother, her own father and three small girls. The father was a convert and had raised the children Catholic. When the mother died the father closed his bakery business in upstate Pennsylvania and moved to Philadelphia where he met the woman who eventually became his second wife. She was a non-Catholic and induced him to be married by a minister and they arrived in New Jersey. Shortly after they became destitute but could not get public relief, not being residents of the state a year. The Society furnished fuel and food; paid for gas, electricity and rent. Later it was discovered that the stepmother was abusing the children and not giving them food furnished by the Society but feeding two dogs instead. She beat her father because he did not bring home enough money from panhandling in Philadelphia. We had

the children picked up by the police and placed in the Detention Home; preferred charges against the stepmother, who was given a suspended sentence and twenty-four hours to leave the state. The children were placed in a Catholic Children's Home in Pennsylvania.

Another suburban Conference adopted a family of 10, father, mother and eight young children. Father met with an accident and was incapacitated for life, received a small amount of compensation for a short time but this was finally stopped. We appealed the case, prepared the data for the hearing, furnished legal services and the man was awarded nine thousand dollars. The Conference expended $1800.00 on this case for food, clothing and medicine, but when settlement of claim for compensation was made the family packed up and moved to parts unknown without asking our advice or saying goodbye.

A non-Catholic Colored family with a very nice home were given a state ward, a Catholic. She did not get along in public school, so we had her sent to parochial school. The family was so impressed with Catholic teachings and care of the child by the Vincentians that the entire family of five became Catholics. The father now belongs to the Third Order of St. Francis.

The Diocesan Central Council of the Society of St. Vincent de Paul and the Diocesan Catholic Charities have a very fine working arrangement with the Union Organization for Social Service, which is a referral agency in the community; whose Board of Directors is made up of members from the South Jersey Council, C.I.O., the Central Labor Union, A. F. of L., and members from the public at large. The staff of the U.O.S.S. is in close contact with all the welfare agencies in the community.

The pastors and their representatives, the Vincentians, have always been interested in the spiritual welfare of the children, but are now embarking on a broader field of activity, in relation to Foster Home and Child Care.

The spiritual needs of the poor, the primary object of the Society is closely adhered to and in this work the many Conferences have achieved a remarkable record. All is done quietly, but effectively. The rules of the Society lay down as its chief function in charity, the visitation of the poor in their homes. This is but an application of the principle that the Society, above all

things, aims at the sanctification of the members. The ideal and object of the Society may be summarized in a few words, the sanctification of the members by prayer and works of Charity. No member should every allow his vision of this driving principle to become clouded or dimmed. He is in the Society for this reason and for no other and if his motive becomes less perfect, he is thereby less a disciple of St. Vincent, and less an apostle of charity. It is absolutely and vitally necessary for every member to realize this clearly, and I plead with all the sincerity of my heart, that each member from time to time, pause in his work, and make certain that his motives are pure, that his work in the Society is ordered towards his own sanctification. If that is so, we need have no fear, regarding the success of our work, for it is not us, but Christ working in us.

INSTITUTIONAL VISITING AS A SPECIAL WORK OF THE PARISH CONFERENCE

Gregory J. Deck, *Chairman of Institutional Visiting, Particular Council, Society of St. Vincent de Paul, Diocese of Buffalo, N. Y.*

FREDERIC OZANAM, when asked to name precisely the work of the St. Vincent de Paul Society, merely replied that "no good work is foreign to the Society." The Work of Mercy that I would direct your attention to is that of visiting the sick. There are many types of sickness: the physically ill, in hospitals or sanitariums; the socially ill, confined to city jails, state prisons, homes of correction or reformatories. There is a third class, "the aging." This is simply the wearing out of bodies that were once young and active. All types can be tremendously benefited by frequent and regular visits from Vincentians.

How is this visiting to be done? Does it mean that as Vincentians we simply make up our minds that we are going to carry out this Corporal Work of Mercy and start visiting the sick without any preparation or training? Absolutely not. It would be the wrong approach. If twentieth century methods have taught us anything, they have taught us this—that any job that is worthy of being done, demands that there be education, training and supervision for the job. Without a system which guarantees

to insure maximum spiritual gains for ourselves and for our clients, we could be wasting our time. It is possible that all the time and effort and energy expended would be to prove that we are merely good-fellows in the humanitarian sense, who are getting an emotional kick out of helping others. Simply because we are volunteers does not mean that we should not be specialists in our particular field of work. There is a right way and a wrong way of doing Institutional Visiting. The wrong way would lead to many bungling mistakes.

Why should we enter into this program of Institutional Visiting? First, there is the general motive for all of our work as Vincentians—the spiritual motive, the sanctification of our own souls, and the spiritual advancement of those whom we serve. "To relieve the sufferings of the poor," so the rules of our Society read, "this is but a means to an end. Our true aim is to preserve intact in ourselves the Faith in all its purity and to communicate it to others—through the channels of charity." The objects of Institutional Visiting are on a lofty spiritual plane. The stakes are high.

There is nothing difficult or embarrassing about Institutional Visiting. Some have offered the excuse that they would be embarrassed praying in a hospital ward; that they could never do any preaching to a man who has been away from the Sacraments and that the heavy expense in this work would drain their meagre Conference treasury. There is absolutely no validity to these three objections. The visit is the act that produces results. There are no public prayers. There is no preaching. There is no dispersal of relief on these visits, because the visit itself is a form of prayer; the visit itself is a sermon that can hardly be duplicated; the visit itself is a very kindly act of charity, of bringing cheer to the less fortunate.

It is surprising the results obtained from the simple visits of the Vincentians. These results can be listed in general as follows: (1) Many careless, fallen-away Catholics have returned to the practice of their Faith. (2) Many non-Catholics have inquired about our Faith. Some of these may some day become converts. (3) Many practical Catholics have been supremely edified by the visits of our Vincentians. They have felt their own Faith increase in seeing the Vincentians at work. (4) To get people of any

religion and those without religion to pray. These results come not because of any preaching on the part of the Vincentians but simply because of their kindly visit and friendly message.

In 1946, I was appointed Chairman of Institutional Visiting by the Particular Council of our Society in Buffalo. When I accepted this honor little did I think of the long roads I would cover and the stormy, snowy, dark nights I would travel, as the program began to develop. We had to evolve a plan of organization and determine exactly how we were going to train men for this work. The objective of the long range visiting program was to train every Conference in visiting and to eventually visit weekly in every institution in the Diocese. As the plan for training men developed, we were eventually to learn a great deal from the men themselves who were doing the visiting. The training plan itself was not to be a static thing. It was to grow and develop. One of the first and important parts of the plan was to obtain enthusiastic assistants by the appointment of leaders to supervise and direct, who now comprise our Particular Council Institutional Visiting Committee. Since that time, the work has progressed by leaps and bounds.

The first thing we did was to make a survey of Institutional Visiting then being done by the Conference who had pioneered in this work by blazing the trail. Two of our committee went on actual visits with each Conference and later sat as a meeting with them to learn exactly how long each Conference had been visiting; how regular were the visits; what they did on each visit and the results they were obtaining. We found that only sixteen of our Conferences were visiting in only eighteen institutions. Some Conferences had been visiting for years, one for eighteen years. In most cases, the visiting had been carried on in a haphazard way. Some Vincentians were no more than newspaper boys, just distributing papers from bed to bed; others were only visiting at irregular intervals, some only a few times a year. Several Conferences were trying to visit as high as four to five hundred patients during a visit. Most of these visits were just "good-fellowship" visits, like those made by fraternal organizations, without any spiritual accomplishments. We did, however, find a few conferences which had the spiritual aspect in mind. We were edified by the magnificent results they were accomplishing. From all, we learned a great deal, a good idea

from this one and another idea from the other. The most important thing we realized from our survey was the enthusiasm each Conference had in its work. Almost to a Conference, they were pleased that the Particular Council was taking an interest in their work; they were happy to pass along the ideas they had developed; they urged us to formulate a plan so they could accomplish more in a spiritual way and they asked us for proper procedures and methods.

Realizing that a trained visitor is a better visitor, our Committee mapped out a systematic procedure and a carefully planned training program, so that this important work could be developed and expanded. After gathering all the methods of the Conferences engaged in this work, we brewed them all together and distilled them and finally we had a new compound. It resulted in a training which now follows a very definite pattern.

Visits are made only to male patients and always by a team of two Vincentians. They go from bed to bed with a friendly smile, visit cheerfully with the patient and by their visit they manifest publicly the Catholic spirit of charity.

Visits are made once a week, at a time other than regular visiting hours. Sunday, starting at noon is the best time for visiting. It takes from one to two hours to complete the visiting, depending on the number of patients and the type of institution being visited. In a hospital or sanitarium, where patients are bed-ridden, not over thirty or forty patients can be properly visited. In an old folks' home or a jail, where inmates are up and around, not over one hundred can be properly covered. The visit is made from bed to bed, the team staying together on each visit.

It is recommended that before visiting a few short ejaculatory prayers, requiring only a minute, be said to the Holy Ghost and St. Vincent de Paul, for guidance and enlightenment during the visit. If visiting a Catholic institution, these prayers are said in the chapel.

When approaching the patient, the lead man says, "Hello, Mr. Smith. We are from the St. Vincent de Paul Society. My name is Deck and this is Mr. Jones." This should be said distinctly and very slowly. Otherwise, the patient will be confused and might misjudge the visitors for doctors or inspectors. After

this introduction, start talking about the weather, sports or anything. Don't worry about what to say—just say anything that comes to your mind. Remember, a patient is usually lonely, only to pleased to have a couple of regular fellows talk to him. Given the opening, he will help you carry along the conversation. There is no need for long solemn faces on a visit.

The visitors carry a supply of sacramentals which are eagerly received by the patients. They are miraculous medals, with safety pin attached; prayer books; prayer cards, in English and foreign languages, especially designed and composed to accomplish the most in visits like ours; a pamphlet of St. Alphonsus Liguori, "Thoughts for the Sick"; inexpensive rosaries. All these sacramentals are blessed, the medals by our Bishop, the others by our Spiritual Director.

We visit all male patients, both Catholic and non-Catholic. Visits are made in wards and private rooms. The rosaries are given only to Catholics, except when especially requested by non-Catholics. The other four sacramentals are given to either Catholics or non-Catholics. On the first visit, we give the medal and the prayer card. During subsequent visits, we give one or two of the other sacramentals.

Each Conference member is to take a regular turn at visiting. A rotating schedule is drawn up that one of the visitors from the previous Sunday is with the new visitor the next Sunday. This gives continuity to the visits. The Vincentian from the previous Sunday is known to the patient and any problems of the patient may be carried over and passed along for future follow-up.

When visiting Catholic hospitals and sanitariums, it is best not to pass out any magazines or newspapers on the Sunday visit. We advise each Conference to have a bundle of "The Register" mailed weekly, direct to the institution. Then, a high-school boy is carefully selected and put in charge of distributing the papers weekly to every bed, whether Catholic or non-Catholic, men and women. The boy goes to the institution on Saturday at noon, refolds the papers neatly and staples a leaflet to each paper. This small leaflet is printed in blue ink on yellow paper and reads as follows:

"HERE'S A FRIEND

Compliments of

ST. VINCENT DE PAUL SOCIETY

This well-edited Catholic Periodical is distributed free to you as part of the work of the St. Vincent de Paul Society in performing the spiritual and corporal works of mercy. It is our sincere wish that you enjoy it.

IF . . . We can be of any service to you . . .

Please Contact Our Members During Their Friendly Visitations Each Week

We are praying for your welfare."

The boy then goes from room to room, placing the paper on the bed or handing it to the patient. If doors are closed, the paper is pushed under the door. Not a word is spoken by this boy. Like another John the Baptist, he simply precedes the Vincentians to prepare the way for them.

As time for each visit is limited, we suggest that the visitors do not sit down. One man, whom we call the lead man, should stand near the head of the bed, to avoid the necessity of loud conversation, the other man stands near the foot. Do not appear to be in a hurry, but at the same time, do not take too much time with a patient, unless you are working on some special spiritual problem.

The hospital registration clerk furnishes a list showing the name of each male patient, the room number and religious affiliation. When visiting Catholic patients, they are asked whether they have received Holy Communion while in the hospital. If not, we sugest that it would be a good opportunity to receive Holy Communion as the Chaplain is in the institution every morning. If the patient is a fallen-away Catholic, the answer to this question usually brings it out and this is your opportunity to try to bring him back through tactful suggestion.

Many patients offer money, which should never be accepted.

When walking around the bed, be careful not to brush against or jar the bed. Never put your hands on the bed. Patients are often under nervous tension and the jarring or touching of the bed will greatly disturb them.

Never ask "What's wrong" or how the patient feels. Many times the physical ailment of a patient is embarrassing. If the patient opens the conversation with comments on his illness, then enter into conversation on this subject.

Do not ask the patient about service or food in the institution. If the patient comments on these subjects, we tell him that we are not connected with the institution and the purpose of the visit is not to check up on it.

We very emphatically recommend that money, cigarettes, candy, etc., should never be passed out on these visits. Remember, our visits are not just "good-fellowship" affairs, we have a spiritual motive in mind. If we pass out these articles, the patients will, in the future, just be looking for "hand-outs" which we can never hope to completely satisfy as our funds are too limited. We found that Conferences which started this in a small way, soon learned that they could never fully satisfy the requests. This was a major hindrance to institutional visiting. Now, in our diocese, with this main drawback eliminated, we are able to expand our work and truly render the spiritual help which we find is tremendous in itself.

It is our practice to tell the patient that we will remember him in our prayers. This is greatly appreciated. So as not to fail, we add one "Hail Mary" to the closing Conference prayers. Just before this "Hail Mary" is recited, the intention "Prayer for the Sick" is mentioned.

The lead man carries, in his hands, the prayer cards, pamphlets and the list of patients. The other man carries the medals, prayer books and rosaries, in his pockets. After the opening remarks and at an opportune time, the lead man gives the patient a prayer card, saying, "Here is an attractive, hand-tinted card with a beautiful prayer. We suggest that you say this short prayer daily." After a little more conversation, the other visitor, when he thinks it appropriate, hands the patient a medal, saying, "Here's a Miraculous Medal blessed by Bishop O'Hara with a special prayer for the sick. We suggest that you pin it on your gown." These two sacramentals are enough for the first visit, rather than overload the patient with articles. Either one or all of the other religious items can be given if deemed appropriate but we usually reserve these for later visits.

Do not make it a practice to shake hands, except where the patient offers his hand and it would seem discourteous to refuse. The lead man, by carrying the prayer cards, prayer books and list in his hands, will discourage patients from hand-shaking.

You may strike up a lasting friendship with a patient who has a spiritual problem. This will give you an opportunity to follow-up on visits to his home after he is discharged. By all means, take full advantage of these opportunities to help patients in their spiritual life. Our experience has been that many patients will talk intimately with our Vincentians, when they would be reluctant to talk with the Chaplain. As you know, during time of illness, many graces are granted the sufferer and one has time to reflect on spiritual things. This is where the opportunity is presented to us Vincentians to be helpful.

Visits in homes for the aged and jails are conducted in much the same manner as in hospitals—with one important exception. Here we pass out "The Register," together with religious and secular magazines during the actual visit. Foreign language periodicals are given to those unable to read English. The magazines are secured by school children and by Vincentians. They are sorted out and any objectionable or torn ones are discarded. Each periodical is rubber-stamped with "Compliments of the St. Vincent de Paul Society."

There is one very important caution that we must emphasize and that is—do not proselytize. Do not in any way appear to be preaching religion or trying to force people to be religious. Rather, impress by good works the vitality of our Faith. It is especially necessary to be on our guard in non-Catholic institutions. Here we do not pass out the sacramentals as freely as in Catholic institutions. In some non-Catholic institutions, the only article we distribute is the prayer card. While the prayer on this card was written by Msgr. Markham and approved by the hierarchy, it does not carry the imprimatur, purposely, so as not to be objectionable to non-Catholics. No reference is made to the Catholic Church. It could be called a non-sectarian prayer. In fact, it is being used by Protestant ministers in their work. During the last war, millions of these prayer cards were distributed by both Catholic and Protestant Chaplains to the soldiers.

Now, the question naturally arises—how to start? If yours is a Particular Council, we suggest you start as we did in Buffalo, by the appointment of a chairman and a committee. First, make a survey of Conferences now visiting. Next, develop a program of education and training. Then line up some new institution to visit and a Conference to handle the visiting. A member of the committee should attend a meeting of the Parish Conference and explain the procedure in detail. After this visiting commences. A member of the Particular Council committee will then train the Conference Chairman by actually going along on two or three visits, demonstrating the proper way to make a visit. The Conference chairman then takes each member of the Conference on two visits. It's a personal matter, taking each man in hand and demonstrating by actual visiting.

If yours is an individual Conference, secure permission from an institution to visit. The Conference Institutional Visiting Chairman then takes each member of the Confrence on two visits. After he has trained each member of the Conference, a rotating schedule is drawn up so that each member takes part in the visiting. In drawing up the rotating schedule, be sure that a visitor from the previous week repeats the next week so that continuity is maintained.

The Conference Chairman makes a report to the Particular Council each month on a printed form. These reports are then compiled into a general report which carries ten columns, showing the number of the following items distributed by each Conference every month: Religious papers and magazines, secular papers and magazines, pamphlets, prayer cards, prayer books, medals, rosaries, miscellaneous articles, number of patients visited and the number returned to the Sacraments. This report is published as a special page, attached to our Monthly Bulletin. It is a condensed summary, this story of the month-by-month golden work of the Vincentians.

These reports show that during one year, our Vincentians, in the Buffalo Diocese, distributed on their institutional visits:—

99,148 Religious Papers and Magazines
72,180 Secular Papers and Magazines
10,788 Thoughts For the Sick Pamphlets
5,976 Prayer Cards

1,321 St. Vincent de Paul Prayer Books
4,872 Miraculous Medals
1,668 Rosaries

The possibilities of expansion in this work are beyond our imagination! In our Particular Council, which covers the eight counties of Western New York, we started just a little over three years ago with 16 Conferences, visiting in 18 institutions. Since our reorganization plan was put into effect, we have trained 38 new Conferences to visit in 15 new institutions and today we have 54 Conferences visiting in 33 institutions. We now visit 20 hospitals, 9 homes for the aged, 1 sanitarium and 3 jails. In other words, 108 of our Vincentians (54 parish teams) go every Sunday at noon to 33 different institutions in all sections of our Diocese. Last year our Conferences made 2,808 visits to institutions, spending willingly and gratefully, 11,232 man-hours in this grand work. Our Vincentians walk from bed to bed, manifesting themselves as friends, to 3,144 inmates, each and every Sunday. This work will endure through the years and their unselfish efforts will serve as a source of constant inspiration to all. Officials of the institutions welcome the Vincentians and it is not unusual to receive letters of appreciation from them.

Our Particular Council believes we have made substantial progress in the field of Institutional Visiting. Yet, we are far from satisfied. Our future plans were recently discussed and they are as follows:

1. To assign and train every present Conference to visit in some institution so that every member can take part in this work.
2. To organize new Conferences in the eight counties of the Diocese so as to have Vincentians visiting in every institution hospital, home for the aged, sanitarium and jails, in the Diocese.
3. To completely cover the new Buffalo Veterans Hospital of 1,000 beds. This will require at least 20 Conferences and the organization of some new Conferences in Buffalo and the suburbs.
4. To organize the institutional visiting in districts by the appointment of district chairmen so that the work will be properly coordinated and supervised.
5. To organize entertainment committees, by districts so that some form of regular, periodic entertainment will be furnished

to each institution where needed, especially the homes of the aged and the sanitariums.

The men in the Buffalo diocese are very happy about this phase of Vincentian work. It has has been no problem at all to stir up an interest in the work, but rather, the problem has been to curb their enthusiasm so that they all adhere to the same defined pattern in each institution. Do not have any fears or misgivings about starting this program in your Diocese. There is a great deal of spiritual work to be done among the sick and the aged. The Vincentians will look forward to their turn on Sunday afternoon when they go from bed to bed, being the agents of God's grace and the friends of those who are often alone and forgotten in a busy world.

THE ST. VINCENT DE PAUL SOCIETY AND THE CATHOLIC CHILD IN THE PUBLIC INSTITUTION

BERNARD C. JOHNSON, *Director, St. Vincent de Paul Camp, Particular Council, Society of St. Vincent de Paul, Washington, D. C.*

SINCE the establishment of the St. Vincent de Paul Society in Washington, D. C., in 1857, the welfare of children has been one of its principal interests. As early as 1885 the Society was supplying a chaplain to care for children in the National Training School for Boys, a federal reformatory located in Washington. The members from the parish conferences visited each Sunday to teach catechism and distribute Catholic papers and magazines. Today the early traditions of the Society are being continued as a special project of the Particular Council of Washington. Stimulated by the personal interest of His Excellency, the Most Rev. Patrick A. O'Boyle, Archbishop of Washington and National Spiritual Director of the St. Vincent de Paul Society, the Vincentians of Washington are developing a program of extended scope and greater opportunity for the welfare of children and the personal participation of its members.

Our child welfare program has two phases; one is the preventive and the other the corrective. On the preventive side a crying need was answered when, under the direction of Archbishop O'Boyle, a summer camp for colored children was established at the Cardinal Gibbons Institute, Ridge, Maryland, by the Vincentians of Washington; on the corrective side the Society is doing effective work for Catholic children in public institutions.

This work of the St. Vincent de Paul Society begins before the child is committed to an institution. It has been the practice of the Juvenile Bureau of the Metropolitan Police Department of Washington to send to the Secretary of the Particular Council of Washington a detailed report of each Catholic juvenile who comes to the attention of the police. Major Robert J. Barrett, Superintendent of Police, offers this service not only to Vincentians but to any responsible group that requests it. The Secretary of the Particular Council separates these reports and for-

wards them to the presidents of the parish conferences where the juveniles live. The president assigns two members to each case. Before the members visit the case to which they are assigned they study the report from the Juvenile Bureau which gives the child's name, age, address and the reasons why he came to the attention of the police. There is a description of the family with the names and ages of parents, brothers and sisters, with pertinent information regarding them. Often there is a description of home conditions which include the economic, marital and spiritual status of the family. Reasons are sometimes suggested why the youngster has become a problem and occasionally a solution or remedy is proposed. Going into the home fortified with this advanced information the visiting Vincentians will find it easier to make their own investigation. They can determine ahead of time how they will win the confidence of the parents, for in many instances the work of saving the child begins with the work of saving the parents; for broken homes, religious indifference and poverty are often at the bottom of the child's behavior problem.

After a child has been sent to a public institution the work done by the St. Vincent de Paul Society depends on the nature of the institution, whether the children are to be there only a few days, as they are in the Receiving Home in Washington where children are temporarily awaiting court action; or whether their stay is to be of some duration as it is at the Industrial Home School for Colored where children are held for months and sometimes years.

At the Receiving Home in Washington where children are held for a short time—either to be released or sent to another institution—the St. Vincent de Paul Society supplies a priest, who goes there every Sunday and says Mass for the youngsters. This priest is assisted by clerics from Holy Name College at Catholic University. They teach catechism on Sundays and every year give a Christmas party to which the St. Vincent de Paul Society makes a substantial donation. The Vincentians themselves visit the Receiving Home each week and put on a weekly party for the boys—the girls are cared for by the Ladies of Charity. To give these parties four parish conferences volunteer on a yearly basis, to visit the Receiving Home once a month on a speci-

fied Wednesday evening. The type of party depends upon the wishes of the men and the program varies: movies, bingo with candy bars and fruit for prizes, professional and amateur entertainers and treats with ice cream, cookies and all the fixings.

Because the turnover at the Receiving Home is so rapid not much follow-up work can be done with the children. However, the Vincentians who go to the Receiving Home do not go there for statistical records but rather their first purpose is their own personal sanctification. Next they want to make friends with poor, neglected and often rebellious children, whom they wish to show that everyone is not against them. They offer these youngsters an opportunity to meet and be friendly with men whose worldly success does not depend on evasion of law or disregard for authority but lies in obedience and respect for both the laws of God and man. In addition, the Vincentians by their regular visits make friends with the Staff and inmates of the Receiving Home and by the cordial relationships thus established make it easier for the priest and clerics who attend the institution on Sundays.

There is another institution, the Industrial Home School for colored boys. Here the boys are between the ages of ten and eighteen and they have been sent to the School either because they are dependents or delinquents. In the latter case they are seldom guilty of more than minor infractions. Indeed truancy is enough reason to have a boy committed to the School. Our program at the Industrial Home School centers around the Chaplain, the Rev. Marcellus Schurer of the Carmelite Fathers, who receives his principal support from the Particular Council. The program is organized on a parish basis so that the work begun in the School may be continued after the boys are released.

Every Sunday one or more different parishes visit the School so that each participating parish averages one visit a month. The Chaplain has the names of the Catholic youngsters and the parishes to which they belong. When the Vincentians first visit the Industrial Home School they are assigned one or more boys, seldom more than four, who become their particular charges while at the institution. At each visit they meet with the same boys and over the weeks a strong personal bond is formed, as the Vincentian listens to the youngster's tales—of which one of the favorite is the delinquent's protestation of innocence. According

to them the police are busy arresting innocent people. The visitor also shows an interest in their problems, gives a word of advice and brings an occasional surprise, a gift, some Catholic magazines, a Catholic comic book. When the youngster is released from the Industrial Home School his Vincentian friend is waiting for him on the outside, to get him a job if necessary, to help him get restarted at school, and by visiting the boy in his home the Vincentian shows that his interest was not only for the unhappy days past but for possible happier days ahead. The visits to the home are productive of great good for these youngsters. They understand friendly action prompted by love of God, better than they do speeches on citizenship. So impressed have families been by this attention, that many conversions have resulted from home visits.

Once every two months all the Vincentians doing this work meet with the Chaplain to discuss their common interests. Reports are given telling how the boys are doing on the outside, and plans are made to further benefit those not yet released. Four times in the year all the Catholic children in the Industrial Home School are released in the custody of a representative of the School and the Catholic Chaplain. They are taken to one of four parishes, each in its turn, to go to Holy Communion with the Parish Holy Name Society and afterwards be guests at a Communion breakfast. At one parish, in a suburban section, the boys are kept for an all day picnic. The highlight of the season is a camporee, when these youngsters are taken to a camp far down in the country along the Potomac River, to swim, fish, crab and go boating while the culinary department supplies an inexhaustible amount of Maryland fried chicken, hot dogs, baked beans, potato salad, pickles, ice cream and soda pop.

This is something of what we are doing in Washington for the Catholic child in the public institution. We realize that there is much more to be done. Perhaps it will be years before we achieve the success toward which we strive but in the meantime we have already felt the blessings of God descend upon us in the increase in zeal in the individual Vincentian and the enthusiasm of the parish conference that actively participate in this great work for neglected children who are indeed our "least brethren."

PART IV

CONFERENCE ORGANIZATION

BUSINESS SESSIONS

First Session, Saturday, November 19, 4:00 P. M.

Chairman: Rt. Rev. Msgr. H. Joseph Jacobi,
President, National Conference of Catholic Charities

The First Business Session was part of the opening General Meeting of the Conference. The address of Rt. Rev. Msgr. Edward E. Swanstrom, entitled Catholic Charities on the International Front, and the address of Rt. Rev. Msgr. John O'Grady, entitled Progress of a Year, preceded the discussion of Conference business and are printed elsewhere in the *Proceedings.*

Report of Committee on Constitution

(The Committee on Constitution was originally appointed as a result of action taken at the Annual Business Session of the Conference in 1948. At the Annual Business Session in 1949 the Committee was enlarged and its powers broadened to include study of all phases of the Constitution and By-Laws of the Conference. The Committee was instructed to bring in a report and recommendations to the Conference at the annual Business Session in 1949.)

G. Howland Shaw, Chairman of the Committee on Constitution, gave the report for his Committee. Other members of the Committee were: Miss Katharine J. Dunn, Dayton, Ohio; Charles A. O'Neill, Milwaukee, Wis.; Rev. Joseph B. Toomey, Syracuse, N. Y., and Rt. Rev. Msgr. John O'Grady, Washington, D. C.

Mr. Shaw said that the Committee on Constitution met in Washington on March 1, 1949 at which time it reviewed the Constitution and By-Laws of the Conference and produced a first draft of a new Constitution and By-Laws. This draft was submitted to the Executive Committee and was thoroughly discussed

by the Executive Committee at its semi-annual meeting in Chicago on April 19, 1949. The recommendations of the Executive Committee were considered by the Committee on Constitution at a meeting held in Washington on July 8, 1949. At this meeting a second draft was produced. This draft was submitted to the membership of the Conference through publication in the *Catholic Charities Review* (September 1949), in accordance with the provisions of the present Constitution and By-Laws. This draft was also sent to the 292 members who do not receive the *Catholic Charities Review.* As a result of circularizing the membership of the Conference the Committee received two letters suggesting changes. One member made an oral suggestion. These suggestions were considered by the Committee at a meeting in Atlantic City on November 18, 1949, and as a result certain changes were made. The proposed new Constitution and By-Laws, including these changes, was submitted to the Executive Committee at its annual meeting in Atlantic City on the evening of November 18, 1949, and was unanimously approved by the Executive Committee.

Mr. Shaw cited the changes that had been made in the proposed Constitution and By-Laws since it had been submitted to the membership of the Conference in September. These changes were as follows:

Constitution

Article II—Objects.

As Submitted: "This Conference shall provide a forum for discussing the application of Catholic thought and action in the general field of social welfare and shall stimulate research and the publication of material in this field."

Proposed Change: "This Conference shall provide a forum for discussing the application of Catholic thought in the general field of social welfare and shall stimulate action, research and the publication of material in this field."

Article IV—Officers and Organization. Section 3.

As Submitted: "Meetings of the Board of Directors shall be held at the call of the President."

Proposed Change: "The Board of Directors shall meet at least twice a year and at other times upon the call of the President."

By-Laws

Article III—Appointment of Committees. Section 1.

Suggested Addition to (b): "Five members shall constitute a quorum."

Article II—Appointment of Committees.

Suggested New Section, Section 2: "The President may appoint special and temporary committees as and when needed."

After presenting the above changes, Mr. Shaw interpreted the thinking of the Committee in regard to its recommendations. He said that throughout its deliberations the Committee had as its objective the presentation of a Constitution and By-Laws that would be specifically Catholic, properly democratic, and administratively feasible and sound. The *Preamble*, he said, is largely in the language of Rev. Edward S. Pouthier, S.J. in an address entitled, The Philosophy of Catholic Social Case Work, given at the annual meeting of the National Conference of Catholic Charities in St. Paul in 1937.

In authorizing the President to appoint certain committees which heretofore have been appointed by the Executive Committee, the Committee on Constitution hoped to assure better geographical representation and better representation in terms of ability to serve. This is not a radical change inasmuch as traditionally the President has taken the initiative in appointing these committees, in consultation with the Executive Committee.

In recommending the substitution of a Program Committee for Topic Committees, it was felt that one committee definitely responsible for the program as a whole, subject to the approval of the Board of Directors, would assure a more unified program. While the Program Committee is to be appointed by the President, it was felt that the democratic process was amply covered in an elected President and an elected Board of Directors. Here, again, in an appointed Program Committee, it was hoped to achieve better representation geographically and in terms of fields of interest.

The Committee on Constitution felt that the appointment of special and temporary committees was a privilege which the President, out of his office, should enjoy.

Mr. Shaw pointed out that the term "Board of Directors" had been substituted for "Executive Committee" throughout the Con-

stitution and By-Laws so that it would be acceptable for use by the Conference in an incorporated status under the laws of the District of Columbia. The change in the number necessary to constitute a quorum at meetings of the Board of Directors was changed from seven, to a majority, to meet the same requirements.

The increase in individual membership fee from $3.00 to $5.00 was something which was generally recognized as long overdue.

At the conclusion of Mr. Shaw's remarks, Miss Mary Gibbons made a motion that the first sentence of Section 2, Article IV of the Constitution, as submitted by the Committee on Constitution, be changed to read as follows:

> "Government of the Conference shall be vested in a Board of Directors (formerly the Executive Committee) which shall consist of the President, the Vice Presidents, the Treasurer, the Secretary, and fifteen members, five of whom shall be elected by the members of the Conference each year, for a term of three years. . . ."

The above motion, which had the effect of making all Vice Presidents members of the Board of Directors, was seconded and passed.

The new Constitution and By-Laws, as submitted to the membership, with the changes presented by Mr. Shaw and the change recommended by Miss Gibbons, was then adopted on motion made by Mr. Shaw and seconded by Very Rev. Msgr. John J. McClafferty. The text of the new Constitution and By-Laws follows:

CONSTITUTION AND BY-LAWS OF THE NATIONAL CONFERENCE OF CATHOLIC CHARITIES

PREAMBLE

Penetrated with the belief that each human being reflects the image of God, is something rare and unique, and is the focus of Christ's redemptive sacrifice, the National Conference of Catholic Charities strives to foster among Catholic workers, volunteer and professional, a supernatural motivation and inspiration, and a thoughtful and discriminating utilization of modern as well as traditional ways of exemplifying the charity of God toward our neighbor.

CONSTITUTION

ARTICLE I—Name

The Name of this Conference shall be the National Conference of Catholic Charities.

ARTICLE II—Objects

This Conference shall provide a forum for discussing the application of Catholic thought in the general field of social welfare and shall stimulate action, research and the publication of material in this field.

ARTICLE III—Eligibility for Membership

Any individual, organization, agency, or institution interested in the field of activity of the Conference is eligible for membership upon payment of dues.

ARTICLE IV—Officers and Organization

Section 1. The officers of the Conference shall be a President, five Vice Presidents—one of whom shall be designated as First Vice President, a Secretary, and a Treasurer. All of the officers shall be elected annually by the members of the Conference at its regular business meeting. They shall assume office immediately after the close of the public sessions of the Conference.

Section 2. Government of the Conference shall be vested in a Board of Directors (formerly the Executive Committee) which shall consist of the President, the Vice Presidents, the Treasurer, the Secretary, and fifteen members, five of whom shall be elected by the members of the Conference each year, for a term of three years. Provided, That members serving on the Executive Committee at the time of the adoption of this section shall be members of the Board of Directors for the remainder of the terms for which elected for service on the Executive Committee.

Section 3. The Board of Directors shall meet at least twice a year and at other times upon the call of the President.

Section 4. A majority of the Board of Directors is necessary to constitute a quorum at any meeting of the Board.

Section 5. The Board of Directors shall exercise all of the power of the Conference not otherwise reserved.

ARTICLE V—Amendments

This Constitution and the By-Laws under it may be amended at the annual business meeting of the Conference by two-thirds of the members voting, providing written notice of the proposed amendments be sent to the Secretary at least two months prior to said meeting. The proposed amendment shall be published in the Catholic Charities Review or notification shall be sent, to all members of the Conference, at least one month before said meeting.

ARTICLE VI—Public Meetings

The Conference shall annually hold a public meeting.

BY-LAWS

ARTICLE I—Permanent Headquarters

The Conference shall maintain permanent headquarters in Washington, D. C.

ARTICLE II—Duties of Officers

Section 1. The President shall be Chairman of the Board of Directors and shall preside over the general sessions of the Conference.

Section 2. The President shall appoint, in consultation with the Board of Directors, persons to fill vacancies which may occur in any office or committee.

Section 3. In the event of the death of the President or his inability for any other reason to carry out his duties, the First Vice President shall discharge the regular duties of the President.

Section 4. The Secretary shall be ex-officio a member and Secretary of the Board of Directors. He shall have charge of the office and records of the Conference and shall conduct all of its business subject to the general policies formulated by the Board. Subject to these policies the Secretary is authorized to incur all expenses necessary for the discharge of his duties. He is empowered to appoint such employes as he may deem necessary and to fix their compensation.

Section 5. The Treasurer shall receive all monies of the Conference and disburse the same upon vouchers duly certified by the Secretary. The accounts of the Treasurer shall be audited annually.

ARTICLE III—Appointment of Committees

Section 1. The President, in consultation with the Board of Directors, shall appoint the following Committees:

(a) A Committee on Nominations to consist of seven members, none of whom shall be members of the Board of Directors, whose duty it shall be to submit to the Conference at its next regular annual meeting nominations to all elective offices. Four members of the Committee on Nominations shall constitute a quorum. Members of the Conference may submit by mail suggestions for nominations to all offices. Notice to this effect shall be sent by the Secretary to all members of the Conference immediately after the Committee on Nominations is appointed. Such recommendations shall be signed and shall in all cases state the experience and qualifications of the persons proposed.

(b) A Program Committee to consist of nine members of the Conference, representative of the several groups and activities of the Conference. This Committee, subject to the approval of the Board of Directors, shall be responsible for the program of the annual meeting. The Program Committee is empowered to enlist such assistance as in its judgment is appropriate. Five members shall constitute a quorum.

(c) A Committee on Time and Place to consist of five members whose duty it shall be to make recommendations to the Conference at its annual meeting relative to the time and place of the meeting of the Conference for the ensuing year. Three members shall constitute a quorum.

(d) A Committee on Resolutions to consist of five members, to which all resolutions shall be referred without debate. It shall submit its report at the closing session of the Conference. Three members shall constitute a quorum.

(e) Only Individual or Supporting members of the Conference shall be eligible for elective offices and membership on committees.

Section 2. The President may appoint special and temporary committees as and when needed.

ARTICLE IV—Term of Office

The term of office of all officers shall be for one year, to begin immediately after the close of the public sessions during which they were elected.

ARTICLE V—Official Organ

The official organ of the Conference shall be the Catholic Charities Review.

ARTICLE VI—Membership

Section 1. There shall be five classes of membership—Individual, Institutional, Organization, Supporting, and Sustaining membership.

Section 2. Individual Membership. Any person contributing five dollars is classified as an Individual member for one year.

Section 3. Institutional Membership. Any institution contributing twenty dollars is classified as an Institutional Member for one year.

Section 4. Organization Membership. Any organization contributing ten dollars is classified as an Organization member for one year.

Section 5. Supporting Membership. Any individual contributing ten dollars or more shall be classified as a Supporting member for one year.

Section 6. Sustaining Membership. Any Diocesan Bureau, Agency, or subdivision of a Diocesan Bureau or Agency, contributing a sum fixed equitably on a quota basis approved by the Board of Directors for a given year is classified as a Sustaining member for that year.

Section 7. Any member institution or organization may designate a representative from its staff as an individual voting member of the Conference.

Section 8. An Individual member shall receive a copy of the *Proceedings* of the annual meeting of the Conference *or* a subscription to the Catholic Charities Review. All other members shall receive a copy of the *Proceedings* of the the annual meeting of the Conference *and* a subscription to the Catholic Charities Review.

Resolution Authorizing Incorporation of Conference

Following the adoption of the new Constitution and By-Laws, on motion made by Mr. Shaw and seconded by Charles A. O'Neill, a resolution authorizing the incorporation of the National Conference of Catholic Charities under the laws of the District of Columbia, was adopted. The text of the resolution follows:

BE IT RESOLVED, That the National Conference of Catholic Charities shall be incorporated as a charitable corporation in the District of Columbia, under the name, NATIONAL CONFERENCE OF CATHOLIC CHARITIES, and that the Board of Directors is authorized and directed to take steps to secure such incorporation.

BE IT FURTHER RESOLVED, That on the date of such incorporation, all property, funds, files and activities of the National Conference of Catholic Charities, in its present unincorporated status, shall be transferred to the National Conference of Catholic Charities, a corporation; that all members holding membership in the National Conference of Catholic Charities, in its present unincorporated status, shall have and continue membership in the National Conference of Catholic Charities, a corporation; and that such incorporation shall effect no change in its policies or activities.

BE IT FURTHER RESOLVED, That the Constitution and By-Laws of the National Conference of Catholic Charities, in its present unincorporated status, shall on incorporation, be adopted and continue as the Constitution and By-Laws of the National Conference of Catholic Charities, a corporation.

BE IT FURTHER RESOLVED, That all persons, elected or appointed, to any office in the National Conference of Catholic Charities, in its present unincorporated status, including members of the Board of Directors, shall hold such offices in the National Conference of Catholic Charities, a corporation, for the balance of the terms for which elected or appointed, and that all persons employed by the National Conference of Catholic Charities, in its present unincorporated status, shall continue in their employment under the National Conference of Catholic Charities, a corporation.

Relationship of Directors of Catholic Charities, Conference of Religious and Society of St. Vincent de Paul to the Conference:

As part of its work in connection with the Constitution and By-Laws of the Conference, the Committee on Constitution had been directed to interpret the relationship of the organization of the priest Directors of Catholic Charities, the Conference of Religious and the Society of St. Vincent de Paul, to the National Conference of Catholic Charities. Mr. Shaw said that the Committee on Constitution had made a study of this relationship and had concluded that the three organizations are independent organizations, separate and distinct from the Conference. Their relationship to the Conference is this—most if not all of the individual members of these organizations are members also of the National Conference of Catholic Charities, and traditionally these organizations have held their annual meetings at the same time and at the same place as the annual meetings of the National Conference of Catholic Charities.

Monsignor Jacobi made an appeal for financial support for the Conference and adjourned the meeting after thanking the various groups within the Conference for their cooperation during the year and offering his help to delegates in every possible way during the remaining days of his Presidency.

Second Session, Monday, November 21, 5:45 P. M.

Chairman: Rt. Rev. Msgr. H. Joseph Jacobi, *President, National Conference of Catholic Charities*

Report of Committee on Resolutions

The Report of the Committee on Resolutions was presented as follows by Miss Mary L. Gibbons, *Chairman:*

Delegates to the Thirty-fifth National Conference of Catholic Charities, assembled in Atlantic City, under the patronage of His Excellency, The Most Reverend Bartholomew J. Eustace, S.T.D., wish to express their gratitude in the following resolutions:

To His Holiness, Pope Pius XII:

With profound awareness of the many seemingly insuperable problems that weigh so heavily on the heart of Our Holy Father,

we pledge him anew our filial unswerving devotion. With sympathetic understanding, we share his fatherly concern for all suffering peoples everywhere, who look longingly towards America as their last refuge of hope. We realize full well that a very large part of the world turns to him today as the divinely-appointed almoner of the poor, as the provident and solicitous father of mankind, to help find a solution to the grave and critical problems that beset today's world. We assure him that we shall ever be prayerfully mindful of the magnitude of that task. At a time when our responsibilities have taken on added significance in maintaining the liberty of the individual citizen as the cornerstone of our free and democratic form of government, we are deeply grateful for the inspiring and encouraging expression of our Holy Father of his paternal interest in our program and for the Apostolic Benediction which His Holiness imparted to us as a token of his paternal affection and solicitude for us and all who are identified with us. We lovingly pledge our fervent prayers and continuing cooperation that under his inspired and inspiring leadership the charity of Christ will ultimately triumph.

To His Excellency, the Most Reverend Bartholomew J. Eustace, S.T.D., Bishop of Camden:

We offer our sentiments of sincerest gratitude and deepest appreciation as the gracious and humorous host to our Conference. His unfailing interest and concern for our problems as well as his inspiring leadership in the apostolate of charity have strengthened us in purpose and renewed us in our efforts to carry on our work in the name of Christ.

To His Excellency, the Most Reverend Patrick A. O'Boyle, D.D., Archbishop of Washington and National Spiritual Director of the Society of St. Vincent de Paul:

We offer our deep appreciation for honoring the Conference with his presence and stimulating participation.

To His Excellency, the Most Reverend C. H. LeBlond, D.D., Bishop of St. Joseph, our Honorary President and Episcopal Adviser:

For his ever continuing interest, encouragement and wise counsel; for his unselfish and self-effacing efforts; for his con-

stant support and wise guidance, which has done so much to help build the impressive record of achievement of this Conference.

To Reverend Alfred W. Jess, Director of Catholic Charities, Diocese of Camden and Spiritual Director, Diocesan Central Council of Camden, Society of St. Vincent de Paul, and General Chairman of this our Thirty-fifth Conference; to the co-chairmen; to the committees (religious and lay), and to his staff, who are responsible for the efficient organization and thoughtful planning we have enjoyed, which has made this Conference so successful.

To the Right Reverend Monsignor H. Joseph Jacobi, President of the National Conference of Catholic Charities:

We express our admiration and appreciation for his efforts and achievements.

To the press and radio stations WFPG and WCAM for the excellent coverage and pre-Convention publicity. To the hotels of Atlantic City and especially to the Ambassador Hotel for their considerate and efficient hospitality.

To the Conference of Religious whose members have so actively and effectively contributed to the discussions through the 32 orders and congregations of religious represented in their Conference; for the stimulus this will bring to them for expanding their work through more vocations.

And finally, to our beloved Secretary, the inimitable Right Reverend Monsignor John O'Grady, Ph.D., his Assistant, the Reverend Robert Brown, Miss Jane Gallagher and the other members of his staff, who have toiled so untiringly and effectively.

It is with profound sorrow that we record the recent death of Right Reverend Monsignor Hugh J. Monaghan of Baltimore, Maryland, one of the founders of this Conference and pray that his soul may rest in peace.

Respectfully submitted,

Miss Mary L. Gibbons, New York, N. Y., *Chairman*
Patrick F. Courtney, K.S.G., Camden, N. J.
Very Rev. Msgr. Michael J. Doyle, Toledo, Ohio
Mrs. Harold W. Rambusch, Brooklyn, N. Y.
Sister Mary Charles, R.S.M., Omaha, Nebr.

On motion made by Miss Gibbons and seconded by Mrs. Rambusch, the Report of the Committee on Resolutions was unanimously approved.

Time and Place of 1950 Annual Meeting

On motion made by Rev. Robert Brown and seconded by Rev. William J. Monahan the Conference voted to authorize the Board of Directors to select the time and place of the 1950 meeting.

Report of Committee on Nominations

Rev. George P. Jacoby, Ph.D., Chairman, placed in nomination the following slate of officers of the Conference for 1950:

President

Edmond Borgia Butler, New York, N. Y.

First Vice President

Very Rev. Msgr. A. R. Fussenegger, Indianapolis, Ind.

Vice Presidents

Sister Isabel Toohey, Emmitsburg, Md.
Miss Katharine J. Dunn, Dayton, Ohio
Rt. Rev. Msgr. Wm. J. Flanagan, San Francisco, Calif.
Rev. Andre M. Guillemette, O.P., Montreal, Quebec, Can.

Secretary

Rt. Rev. Msgr. John O'Grady, Washington, D. C.

Board of Directors

(New Members)

Rev. Floyd F. Fischer, Omaha, Nebr.
Harry Kirk, Washington, D. C.
Rev. Paul Leo Manning, Jacksonville, Fla.
Miss Burdine Tobin, St. Louis, Mo.
Hon. Victor B. Wylegala, Buffalo, N. Y.

Respectfully submitted,
Rev. George P. Jacoby, Ph.D., New York, N. Y.,
Chairman

Very Rev. Msgr. Elmer J. Kolka, Denver, Colo.
Miss Florence Osborne, St. Paul, Minn.
W. C. Rohrkemper, Detroit, Mich.
Sister Beatrice, Chicago, Ill.
Miss Mary C. Daly, St. Louis, Mo.
Miss Dorothy Grant, Aurora, Ill.

On motion made by Father Jacoby and seconded by Rev. William J. Monahan, the report of the Committee on Nominations was unanimously approved.

OFFICERS OF THE DIRECTORS OF CATHOLIC CHARITIES—1950

STANDING COMMITTEE

Very Rev. Msgr. Michael J. Doyle, Toledo, Ohio, *Chairman*
Rt. Rev. Msgr. John O'Grady, Washington, D. C., *Secretary*

Term Expiring 1950

Rev. Leo C. Byrne, St. Louis, Mo.
Rt. Rev. Msgr. Vincent W. Cooke, Chicago, Ill.
Rev. Bernard R. Crowley, Detroit, Mich.
Rev. Floyd F. Fischer, Omaha, Nebr.
Rev. Joseph J. Lamb, Providence, R. I.
Rev. Joseph P. Springob, Milwaukee, Wis.

Term Expiring 1951

Very Rev. Msgr. A. R. Fussenegger, Indianapolis, Ind.
Rev. John A. Macdonald, Ottawa, Ontario, Canada
Rev. Paul Leo Manning, Jacksonville, Fla.
Rt. Rev. Msgr. John R. Mulroy, Denver, Colo.
Rt. Rev. Msgr. Christopher J. Weldon, New York, N. Y.

OFFICERS OF THE CONFERENCE OF RELIGIOUS

STANDING COMMITTEE—1950

Sister Mary Charles, R.S.M., Omaha, Nebr., *Chairman*
Rt. Rev. Msgr. John O'Grady, Washington, D. C., *Secretary*

Term Expiring 1950

Mother M. Angeline Teresa, O.Carm., Germantown, N. Y.
Sister Agnita Miriam, Washington, D. C.
Sister Mary Emmanuel, R.G.S., Troy, N. Y.
Sister Mary James, M.S.B.T., Holmesburg, Philadelphia, Pa.
Sister Mary Neomisia, C.S.B., Elmhurst, Pa.
Sister M. Veronica Anne, Lackawanna, N. Y.

Term Expiring 1951

Brother Charles Austin, F.S.C., Lincolndale, N. Y.
Sister Mary Gregory, R.S.M., Springfield, Ohio.
Sister Mary Janet, Washington, D. C.
Sister Mary Naomi, I.H.M., Scranton, Pa.
Sister Mary Theodore, O.S.F., Jefferson, Wis.

OFFICERS AND COMMITTEES OF THE NATIONAL CONFERENCE OF CATHOLIC CHARITIES—1949

Honorary President

Most Rev. C. H. LeBlond, D.D., St. Joseph, Mo.

President

Rt. Rev. Msgr. H. Joseph Jacobi, New Orleans, La.

Vice Presidents

Rev. Patrick J. Ambrose, Montreal, Quebec, Canada
Rev. Alfred W. Jess, Camden, N. J.
Fred Laux, Omaha, Nebr.
Sister Elizabeth Logue, Emmitsburg, Md.

Secretary

Rt. Rev. Msgr. John O'Grady, Washington, D. C.

Assistant Secretary

Rev. Robert Brown, Washington, D. C.

Treasurer

G. Howland Shaw, Washington, D. C.

EXECUTIVE COMMITTEE

Rt. Rev. Msgr. H. Joseph Jacobi, New Orleans, La., *Chairman*
Rt. Rev. Msgr. John O'Grady, Washington, D. C., *Secretary*
G. Howland Shaw, Washington, D. C., *Treasurer*

Term Expiring 1949

Miss Katharine J. Dunn, Dayton, Ohio
Mrs. Margaret S. Pepper, Minneapolis, Minn.
Rt. Rev. Msgr. J. Jerome Reddy, Brooklyn, N. Y.
L. Clark Schilder, Chillicothe, Ohio
Miss Eileen Ward, San Rafael, Calif.

Term Expiring 1950

Rev. John J. Donovan, New York, N. Y.
Very Rev. Msgr. John J. McClafferty, Washington, D. C.
Miss Florence M. Mason, Cleveland, Ohio
Mrs. J. F. Murtaugh, Denver, Colo.
Charles A. O'Neill, Milwaukee, Wis.

Term Expiring 1951

James B. Carey, Washington, D. C.
Rt. Rev. Msgr. Vincent W. Cooke, Chicago, Ill.
Francis A. Crotty, Boston, Mass.
Mrs. Harold W. Rambusch, Brooklyn, N. Y.
Matthew Woll, New York, N. Y.

TOPIC COMMITTEES

Committee on Children

Rev. John J. Lennon, New York, N. Y., *Chairman*
Miss Margaret Shelley, Chicago, Ill., *Vice Chairman*

Term Expiring 1949

James W. Fogarty, Greensboro, N. C.
Miss Mary C. Keeley, New York, N. Y.
Sister Mary Charles, R.S.M., Omaha, Nebr.
Sister Clare, Chicago, Ill.

Term Expiring 1950

Miss Jeannette Bentley, Syracuse, N. Y.
Rev. John G. Fullerton, Toronto, Ontario, Canada
Miss Mary Elizabeth Nugent, Baltimore, Md.
M. Gertrude Reiman, Ph.D., Washington, D. C.

Committee on Families

Miss Lydia M. Hermann, St. Paul, Minn., *Chairman*
Miss Gertrude Mack, Rockford, Ill., *Vice Chairman*

Term Expiring 1949

Miss Catherine E. Hueber, Denver, Colo.
Miss Alice M. Kelly, Chicago, Ill.
Rev. James T. McDonnell, White Plains, N. Y.
Very Rev. Msgr. John J. McMahon, Buffalo, N. Y.

Term Expiring 1950

Miss Katherine F. Casalena, Brooklyn, N. Y.
Rev. Joseph A. Cook, London, Ontario, Canada
Rev. Lawrence W. Doucette, New London, Conn.
Mrs. Mary B. Finan, Chicago, Ill.

Committee on Group Work and Youth Activities

Sister Bertrande, Chicago, Ill., *Chairman*
Ralph W. Whelan, New York, N. Y., *Vice Chairman*

Term Expiring 1949

Kenneth E. Cook, New York, N. Y.
Rev. Joseph P. Hill, Los Angeles, Calif.
Richard S. O'Connor, Port Huron, Mich.

Term Expiring 1950

Thomas Leamy, Omaha, Nebr.
Miss Dorothea F. Sullivan, Washington, D. C.
Miss Margaret Weinig, New York, N. Y.

Committee on Health

Dorothy Donley-Dowd, M.D., Washington, D. C., *Chairman*
Miss Grace C. Kaley, Brooklyn, N. Y., *Vice Chairman*

Term Expiring 1949

Very Rev. Msgr. John J. Curry, New York, N. Y.
Rev. Donald A. McGowan, Washington, D. C.
E. A. Piszczek, M.D., Chicago, Ill.
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Statement of Cash Receipts and Disbursements

For the Period January 1, 1949 to October 31, 1949, inclusive

Receipts

Memberships	$27,008.50
Sales	2,576.55
Dividend and Interest Income	36.00
Contributions	17,305.29
Refunds and Miscellaneous	317.04
Total	$47,243.38

Disbursements

Books and subscriptions	$ 395.77	
Conference Expense	2,266.69	
Contributions Paid	1,675.00	
Contributions to Employees Retirement	1,544.66	
Mimeographing and Multigraphing	5,060.90	
Extra Stenographic Assistance	1,563.14	
Miscellaneous Expense	495.91	
Office Supplies	1,005.08	
Postage	1,207.47	
Printing	4,153.75	
Rebate	2,572.88	
Rent	3,000.00	
Salaries	15,782.98	
Telephone and Telegraph	1,513.06	
Travel Expense	5,547.42	
Total		$47,784.71
Excess of Disbursements over Receipts		$ 541.33
Add: Cash in Banks, January 1, 1949		19,563.97
Balance Capital Account, October 31, 1949		$19,022.64

THE THIRTY-FIFTH NATIONAL CONFERENCE OF CATHOLIC CHARITIES

and

SOCIETY OF ST. VINCENT DE PAUL

Under the Patronage of
THE MOST REVEREND BARTHOLOMEW J. EUSTACE, S.T.D.
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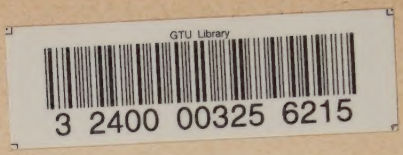

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